

The Missionary Intelligencer.

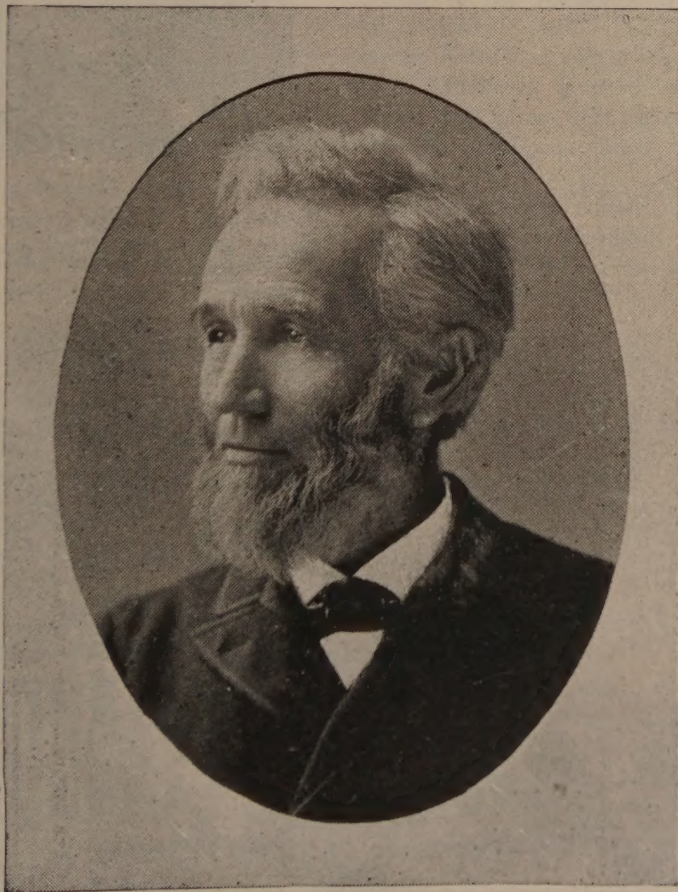
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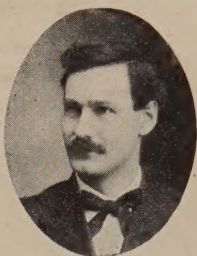


President Charles Louis Loos.

See page 139.

The Next National Convention.

All the churches in Louisville are taking most active steps in preparing for the great convention. The Convention Club



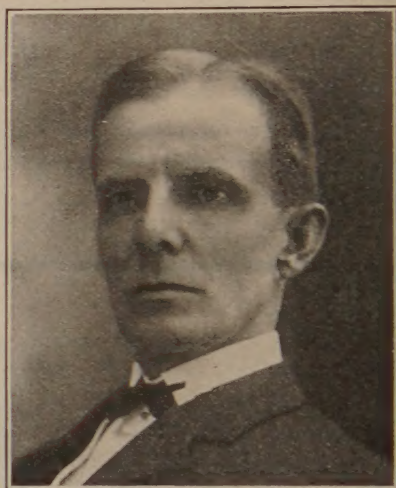
GEO. A. JONES,
Financial Secretary.

meets monthly to consider questions of interest. Different committees have been appointed. These are composed not only of ministers, but live, alert business men. The great Armory Building has been secured. It will be arranged to accommodate ten or twelve thousand. The building is centrally located; near the hotels, and the street-car facilities will be most excellent.

Louisville is a growing, prosperous city. Our work is taking on new life.

This convention is certain to prove historic. Our brethren will be there from many lands.

For further information correspond with Geo. A. Jones, Secretary, care of First Christian Church.



DR. E. L. POWELL,

Pastor First Christian Church, Louisville. He has served this church nearly a quarter of a century.



First Church, Louisville, Ky., corner Fourth and Breckenridge. There are more than 6,000 members of the Christian Church in this city. The next National Convention will be held, October 15th to 22d.

Financial Exhibit for First Five Months.

The following exhibit is an interesting study. Please give it careful study. The churches are doing well.

	1911	1912	Gain
Contributions from Churches	157	380	223
Contributions from Sunday Schools	94	115	21
Contributions from C. E. Societies.....	406	318	*88
Individual Contributions.....	433	329	*104
Amounts.....	\$31,288.61	\$38,568.54	\$7,279.93

Comparing the receipts from different sources shows the following:

	1911	1912	Gain
Churches	\$5,618.04	\$10,699.55	\$5,081.51
Sunday Schools	1,029.55	1,801.62	772.07
Christian Endeavor Societies.....	3,090.66	2,502.70	*587.96
Individuals	9,194.18	10,834.70	1,640.52
Miscellaneous	521.08	616.17	95.09
Annuities	11,475.97	10,550.00	*925.97
Bequests	359.13	1,563.80	1,204.67

*Loss.

Gain in Regular Receipts, \$7,001.23. Loss in Annuities, \$925.97. Gain in Bequests, \$1,204.67.

The above shows some good gains. Let them continue. The personal offerings ought to keep up better. Please forward the offerings of the churches promptly. The money is needed for the work.

Send to F. M. RAINS, Secretary, Box 884, Cincinnati, O.

EDITORIAL NOTES

Order Children's Day supplies to-day.

Please forward your March Offering to-day!

Get ready for the great National Convention, Louisville, Ky., October 15th to 22d.

Now for Children's Day, the first Sunday in June. All the signs point to a great offering.

Please see that your church is in line with a generous offering for World-wide Missions.

One hundred thousand dollars on Children's Day, the first Sunday in June. That is the aim.

Send your order for Children's Day supplies at once to Stephen J. Corey, Box 884, Cincinnati, Ohio. Give name of Sunday-school and average attendance.

Dr. L. F. Jaggard and wife sailed for the Congo on the *S. S. Baltic*, March 14th. Dr. Jaggard made a fine impression in the missionary rallies. Charles Reign Scoville, the distinguished evangelist, supports him.

During the month of February there was a gain in the receipts for Foreign Missions of \$9,046.67 over last year. There was also a gain of 71 contributing churches.



America Lifting Up the Congo.

The Sunday-schools are a great missionary host. They are at work for \$100,000 for Foreign Missions this year. We believe there is no doubt of their attaining this goal.

Mrs. Sarah Edwards, of Iowa, sends \$100 on the Annuity Plan. Let the annuity gifts continue to flow into the treasury of the Foreign Society. They can be wisely used.

The INTELLIGENCER is simply fine. It is always good, but the March number is especially fine. It is the cleanest magazine that comes to my table.—W. H. BOOK, Columbus, Ind.

The March Offering is not over until every church has made a contribution to support our brethren scattered over the

world. If you have not attended to this matter, please do so at once.

The Sunday-school at Victoria, Va., sends its first offering for Foreign Missions, and this notwithstanding the fact that the house of worship was blown over in a storm February 21st.

One's first duty is to give himself in love and trust to Jesus Christ. His next duty is to help Jesus Christ reach every other living soul on the planet with the word of truth, the gospel of salvation.

At 2.30 o'clock I took it into my mind to find five new subscribers for THE MISSIONARY INTELLIGENCER. At 4 I had them. Every one that I saw said "Yes."—E. L. FROST, Cantrill, Iowa.

We like "Ten Lessons in World Conquest," by S. J. Corey, very much. Our Christian Women's Board of Missions will use it for supplemental lessons in their programs this year.—B. T. WHARTON, Marshall, Mo.

One of the largest and most enthusiastic rallies held by one team was held in Elsberry, Mo. The house was packed to its utmost capacity at night. The available standing room was occupied. Many could not get into the building.

"Ten Lessons in World Conquest" presents precisely the kind of fundamental missionary knowledge that the church needs. Mr. S. J. Corey naturally puts his strong facts together in a fascinating way.—JOHN RAY EWERS.

Speaking of "The World in Cincinnati," J. Campbell White said: "The next best place to have the world is in our hearts. The world is in God's heart and plans; for he so loved the world that he gave his only begotten Son to save it."

I believe that he who gives ungrudgingly of his means to save the impotent man at the uttermost part of the earth, lays his offering in the hand of Christ and helps thus far to heal forever the print of the nails.—R. E. ELMORE, Roanoke, Va.

Order Children's Day supplies to-day.

F. M. Rains, of the Foreign Society, will dedicate the new East Dallas Church, Dallas, Tex., the first Sunday in April, the La Plata (Mo.) Church the second Sunday in April, and the splendid new building at Springfield, Ill., the last of May or first of June.

The new Pocket Coin Collectors for Children's Day are the most convenient and attractive devices for gathering missionary money yet invented. They will be popular with both old and young. Send for what you need for your Sunday-school and put them to work.

At the rally in Highland, Kan., 125 men sat down to the supper. Twice as many would have been present had there been a room in the town large enough to accommodate that number. Some men who were eager to hear the addresses offered to pay double price for tickets.

Mrs. Mary A. Alexander, wife of Jos. H. Alexander, an annuitant of the Foreign Society, died at Union City, Ind., early in March. She was a good friend of Foreign Missions. We extend to her husband and the family sincere Christian sympathy in this great loss.

The church at Norfolk, Va., has been supporting a Living-link for some years. They are now building a large addition to their house for Sunday-school purposes, to cost about \$40,000. Yet they expect to increase their missionary offerings. Chas. M. Watson is the minister.

Clay Trusty, minister, and the Seventh Street Church, Indianapolis, rejoice in supporting Mrs. Dr. Wakefield, Wuhu, China. The church is united and growing, full of the missionary spirit, and is planning larger things for the home work and for the work abroad.

W. R. Holder, who goes to Africa soon, was baptized by Belt White, Athens, Ala. He was taught to read by Mrs. White. They, of course, have a deep and vital interest in him. This church is aiding Brother Holder in a

substantial way in his effort to reach Africa.

The seventh convention of the World's Sunday School Association will be held in Zurich, Switzerland, July 8-15, 1913. Sunday-school workers from all lands are invited to attend. This will probably be one of the most helpful and enjoyable of these great conventions ever held.

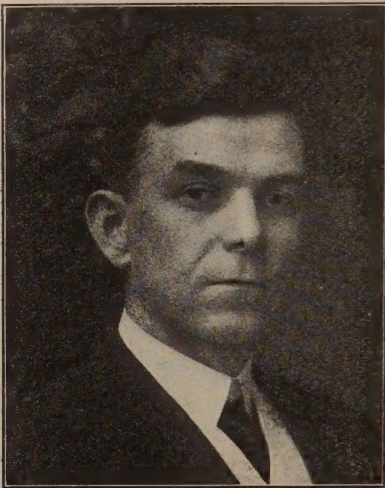


This little girl—Koganezawa Shige is her name, is in Miss Kate Johnson's home in Tokyo, Japan. She is six years old and her mother is a widow. \$40 a year will take care of her. Who will take the responsibility of her support from Miss Johnson?

A few days ago a North Carolina man undertook to pay the salaries of ten missionaries who go to a community of 250,000 souls, and to pay the salaries of all the native helpers needed, and to provide the necessary buildings and all other equipment. That man makes a business of his religion.

David Teachout, a consecrated and a rising young business man of Cleveland,

Ohio, has recently placed the Foreign Society under special obligations by valuable gratuitous service among business men. When our churches are filled with such devoted "laymen" we will soon Christianize the world for our Lord.



RUSSELL F. THRAPP,
minister of the First Christian Church, Los Angeles, Cal. This church has just raised \$1,300 as a March Offering, the largest in the splendid history of that church.

The church at Moulton, Iowa, is one of the faithful missionary churches. It stands loyally by the foreign work. Last year it gave \$20.96. This offering came in a little too late to be credited on last year's receipts. This church gives every year. N. J. Nichalson, the preacher, is one of our loyal missionary pastors.

Some friends in the First Church, Louisville, Ky., will provide a memorial hospital at Longa, Africa, in memory of the late Dr. Wm. Bailey, who for forty years was a consecrated member and an honored elder of that church. No more beautiful memorial, combining sentiment and world significance, could be established.

The church and Sunday-school at Sullivan, Ind., will give far more for Foreign Missions this year than in any previous offering. Frank E. Jaynes is

the new pastor. Mrs. Jaynes is a sister of Dr. C. C. Drummond, missionary of the Foreign Society at Harda, India. Next year this church expects to become a Living-link.

Five years ago thirty-seven Baptist churches in Toronto gave \$21,000 for Missions; the next year, \$58,000; the next, \$62,000; the next, \$72,000; last year, \$81,000. This is an average of eight dollars for every man and woman and child enrolled as a member. The secret of this increase is that the men in these churches are enlisted.

Last week the Foreign Society received \$600 on the Annuity Plan from a friend in Kentucky who had before given \$2,500 in this way. Another gift was received also of \$250 from a friend in Ohio who has made a number of gifts by this plan. Also a friend in Indiana sent \$300 on the Annuity Plan, who made a gift in the same way last year.

The receipts of the Foreign Society for the month of February amounted to \$14,910, a gain over the corresponding month last year of \$9,046. There was also a gain of 71 contributing churches.



C. O. REYNARD,
Minister, Cecil Street Church, Toronto, Canada, which becomes a Living-link in the Foreign Society. This congregation will support Miss Mary Lediard in Japan.

The gain in personal gifts amounted to \$4,648. There was also a gain of \$5,150 in annuities. The Christian Endeavor Societies sustained a small loss.

Dr. Jaggard states that the childlike faith of the Congo Christians in the Lord Jesus and in the Book cheers the hearts and strengthens the faith of the missionaries. Christ and the Book mean more to the missionaries on the field than at home. They are not disturbed by the academic questions that engage the minds of some good people in America.

Are you using the missionary programs in your Sunday-school? These are given once each month in the place of the opening or closing exercise. They only take ten minutes and are very interesting and helpful. Send to the Foreign Society for these programs and use them in your school. They will help in your Children's Day preparation.

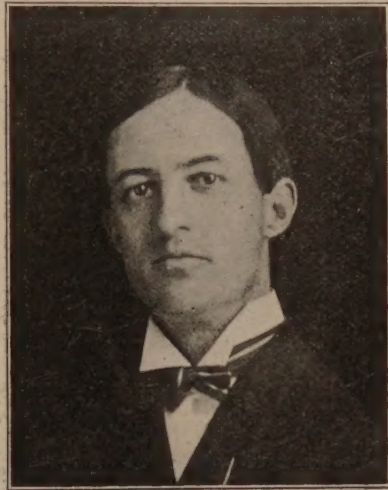
Miss Mabel Gremmels, of Salem, Ore., writes: "I am inclosing 50 cents for renewal of my subscription to the INTELLIGENCER. I do not wish to miss a single copy. I could not do without the paper. The last number was simply immense. My office is missionary superintendent of the Bible School, and I find the INTELLIGENCER a most valuable help."

The impression has been made upon some that Guy W. Sarvis, a missionary of the Foreign Society in China, advocates the reception of the unimmersed into the Church in that land. Nothing could be further from the truth. This has never been his position either in America or China. The Foreign Society would not stand for anything like this for a moment.

"Ten Lessons in World Conquest" is proving very popular. It is in the third edition. The initial cost of the plates and first edition made it necessary to place the price at 25 cents for single copies, and 20 cents each for five or more copies. The cost has now been re-

duced so that the Society can sell the book at 15 cents, or ten cents each for ten or more copies.

The Official Board of the Broadway Christian Church, Louisville, Ky., W. N. Briney, pastor, has decided to or-



R. E. ELMORE,

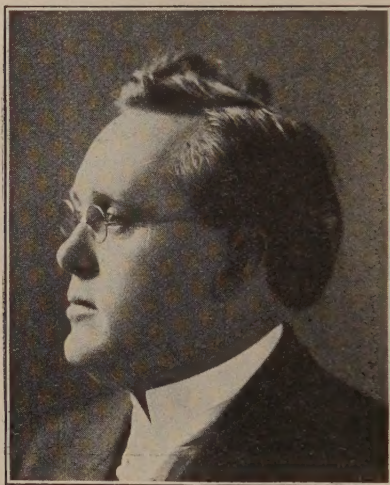
Roanoke, Va. This church has entered the Living-link rank of the Foreign Society.

ganize itself into a Mission Study Class, spending half an hour after each meeting in this important study. It is probable they will adopt Stephen J. Corey's little book, "Ten Lessons in World Conquest," as a text-book. The pastor says no more important action has been taken by the board in recent years.

The Foreign Society is forwarding money for famine relief in China. F. E. Meigs and others of our own missionaries are serving on the Relief Committee. All money received will be sent in full to these workers to be used for the sufferers. Unless money is received near the first of April, it will be too late. It is hoped that the new rice crop, which is harvested late in May or early in June, will greatly relieve the suffering.

Guy W. Sarvis has taken his first examination in Chinese. W. Remfry Hunt examined him in the native colloquial and tested him in his three-

months' lessons in the Chinese primer. Bro. Hunt writes: "The Sarvises are here, and they are most excellent people. In the new China they will have a splendid field for the highest investment of their talents. Brother and Sister Sarvis ring true to the message. Send us more."



H. C. HOLMES,
Watsonville, Cal. This church has just entered the Living-link column.

The Hawaiian Islands are a telling example of results of missions. The missionaries went there in 1821. Now there is commerce with the outside world amounting to about \$70,000,000 a year. Hawaii buys more than \$27,000,000 worth of goods every twelve months, and fully 90 per cent of this is bought from this country. These islands are growing in wealth and commercial and social importance. Do Foreign Missions pay? Hawaii stands up and says, "Yes!"

Some people put forth the foolish argument that, since heathen people have a religion of their own and do not want Christianity, the gospel should not be pressed upon them. Such argument pressed at home would instantly stop all compulsory education and practically all the movements for human betterment. If parents followed this rule with their children they would, instead of teaching them self-control, stuff their stomachs

with indigestible food and allow them full license to follow their own whims.

For three years the Society has been praying and searching for a medical missionary for Africa without finding one. One man in California offers to pay for his outfit and passage and to provide his salary. The Belgian officials granted the Society land on the understanding that there would be a medical missionary at each station. The friends of the work are asked to unite in praying the Lord of the harvest to send the right man for this great and needy field.

"The World in Cincinnati" is in full swing as the INTELLIGENCER goes to press. President Taft pressed the button that started it going on March 9th. Many thousands are in attendance. Over 5,000 stewards are helping in the various departments besides the 3,000 who are singing in the great pageant chorus. About fifty missionaries are helping in the exposition. Our own missionaries who are serving are Dr. and Mrs. A. L. Shelton, of Tibet; Mr. and Mrs. W. H. Erskine and children, of Japan; Miss Stella Lewis, of Japan; Miss Mary Kelley, of China, and Chas. P. Hedges, of Africa.

The sale of missionary books by the Foreign Society reached high-water mark. After the rallies are over, in the regular business, the following is one day's sale: 21 copies of "In the Shadow of the Drum Tower," 3 "The Pastor and Modern Missions," 63 "Social Work of Christian Missions," 17 "Where the Book Speaks," 5 "From Far Batang," 6 "Bolenge," 3 "Breaking Down Chinese Walls," 6 "The Why and How of Foreign Missions," 7 "The Challenge of the City," 11 "Ten Lessons in World Conquest," 2 sets of missionary maps, 2 world maps, one "Edinburgh Conference Library," one "Juvenile Library."

CHILDREN'S DAY.

The Children's Day supplies for this year surpass any ever put out by the Foreign Society. In the place of the missionary boxes used for so many years,

the new pocket coin card collectors will be used. A perfectly new, patented device for collecting Children's Day money. Can be carried in the pocket or hand. Equally handy for the adult or child. Coin pockets for a dollar in nickels and dimes on one side, and a pocket for pennies and bills on the other. Highly embossed, attractive, and con-

venient. The new Children's Day Exercise, "Darkness and Light," is, we believe, the best Professor Duncan has ever written. A Chinese coin or "cash" will be given to each one giving one dollar or more. A fine, new design birthday box has been sent to all the schools. Now for the greatest Children's Day in our history.

New Buildings of the Foreign Society.

Arrangements have been made to start the new high school building at Harda, India. This has long been a great need.

The missionaries at Vigan, P. I., are now ready to begin work on the much needed new school building. This is an important center.

The new brick church at Bolenge, Africa, is just about completed. It is good sized, and provides facilities for very much better work.

The new home for Herbert Smith at Lotumbe, Congo, is about completed. This building will conserve the health of the missionaries.

The splendid new hospital at Nantungchow, China, is now about completed. Dr. M. E. Poland rejoices in this enlarged facility for better work.

The new hospital at Chuchow, China, was completed only a few months ago at a cost of about \$5,000. J. M. Tisdale of Kentucky provided the money.

The boys' school building at Bilaspur, India, has been greatly enlarged at a cost of \$1,000. Joe Coop of England provided the money for this enterprise.

The new kindergarten building at Taki-nogawa, Tokyo, Japan, under construction, is a much needed improvement. Friends of A. W. Place and wife provided the money.

Work is progressing on the new hospital of the Foreign Society at Laoag, P. I. It will be remembered that R. A. Long of Kansas City, Mo., gave the money for this important enterprise.

Land has been secured and money provided for the new hospital at Harda, India. The work on this enterprise is just now beginning. Dr. C. C. Drummond has waited long and patiently for the building.

F. E. Hagin rejoices that his new home will soon be completed in Tokyo, Japan. He has exercised great patience waiting for this building. One friend in Wichita, Kansas, gave the lot.

The remodeled and enlarged new church building at Chuchow, China, is now completed. This was a real necessity. Dr. E. I. Osgood rejoices in this enlarged home for the growing congregation. James M. Tisdale of Kentucky provided \$1,200 for this work.

Men Wanted

The world has work for men—
Men of purpose, strength, and zeal;
Men with courage, stanch and real;
Men with passion for the right;
Men of honor, stainless, bright.

The Nation calls for men—
Men to trample down the wrong;
Men to guide a stumbling throng;
Men to govern, counsel, lead;
Sure in wisdom, brave in deed.

The church seeks earnest men—
Men of vision, Spirit led;
Men whose selfishness is dead;
Men to send the Master's word
Till the farthest soul has heard.

The Christ is calling men—
Men to consecrate their all,
Heeding but the Savior's call;
Men with faith in strength above,
Filled with patient, fearless love.

God shares his work with men—
Work dispelling darkness drear;
Work to bring his Kingdom near;
Work for men—firm, valiant, true—
Noble work for men to do.



EDITORIAL

The March Offering—An Excellent Start.

The returns from the March Offering for the first thirteen days of March are most encouraging in spite of the stormiest weather we have ever known during the March Offering season. This report comes from many quarters.

First of all, 372 churches responded; a gain of 81 over the corresponding thirteen days of last year. The churches, as churches, have sent during the thirteen days \$10,831; a gain of \$4,815. This is an increase of 80 per cent. We can hardly expect to see this percentage of increase continued. We interpret this, however, as being a hopeful sign. We congratulate the churches upon their splendid start, and on behalf of the tired and anxious missionaries, some of them in poor health, we express sincere thanks to the churches for the genuine interest they are taking.

The total receipts from all sources for the first thirteen days of March amounted to \$16,597; a gain of \$4,251. This, it will be noted, is an advance of 34 per cent. Last year there was \$2,600 Annuity receipts more than this year. That amount has been overcome by regular receipts, and still there is a good gain.

Thirteen new Living-links have been enrolled, and others are expected.

The total gains of the year to March 13th amount to \$13,006. The total gain from the churches, as churches, is \$9,896. The total number of contributing churches from October 1, 1911, to March 13, 1912, is 304. These gains will cheer all Christian hearts.

We will be pardoned for expressing the sincere hope that the churches will be prompt in forwarding their contributions. The money is greatly needed. If we make a good gain during March and April we are almost sure of an encouraging increase during the year.

There is widespread interest in the March Offering. The friends are rallying to the support of the work in a most encouraging way. There have been some exceptionally large gifts. For example, the church at Cadiz, Ky., numbering only 113 members in a town of only 1,000 population, raised \$600. The offering of the First Church, Los Angeles, Cal., reached the splendid sum of \$1,300. Last year the church at Webb City, Iowa, gave nothing; the year before they gave \$23. Their apportionment is \$30. When the offering was taken it reached \$108.60. The Euclid Avenue Church, Cleveland, Ohio, raised \$1,240.

Many churches have given that never gave before. The Living-link churches

are standing by their records in a most loyal way. The church at Sullivan, Ind., raised many times more than it ever contributed before.

The cheering words from every quarter gladden our hearts, and the gracious words of appreciation nerve us to press on in an effort to make the best record for the world's evangelization that our people have ever known.

Please send all offerings promptly to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio, who will at once return a proper receipt.

Real Giving.

The following letter accompanied one of the recent personal gifts to the work of the Foreign Society:

"Nineteen years ago, before I had finished my high school course, I had to quit school to take care of my mother, who was a widow. I worked in a printing office, and while my salary was small,—most of the time only six dollars a week,—it was sure, and with mother's little pension of eight dollars a month, we were able to meet expenses, make the payments on a little four-room house and plot of ground, and have an occasional offering to the mission work, in which we both felt much interest. But three years ago, mother died. Within a few months I had finished paying for the home, and I concluded it I was ever going to get the rest of my schooling it was time to be doing it. So I gave up my job and for two years have been taking high school studies,—in the same classes with

the children of those who were my classmates twenty years ago! Instead of my pay envelope every Saturday, I have only what I can earn of Saturdays and at odd times, and the proceeds from the sale of fruit and vegetables from my little garden in summer vacation. Last year Jack Frost took such an active interest in my fruit crop that the whole season's receipts were \$1.05. But this year has been better, and I have delayed sending my offering till so late, hoping I could make it larger, but two weeks of excessive rain following excessive heat, has rotted three of my peach trees, so the enclosed is the best I can do at this time.

"After this year I shall probably be at work again, as college seems to be out of the question, and then I hope to be able to do more for the cause of missions. Indeed, my principal air-castle is that I may some time be able to support my own missionary on the foreign field."

President Loos[†] Has Gone.

President Charles Louis Loos passed on to his reward at Lexington, Ky., Monday morning, February 26th. The funeral services were held in the Central Church, February 28th, at 2.30. For many years he had been a highly respected and greatly beloved elder in this congregation. I. J. Spencer, the minister, was in charge. A number of other brethren took part in the service. The worn and tired body was laid to rest in the beautiful cemetery beside his beloved wife, who preceded him to the glory land many years. He was in his

eighty-ninth year and went to sleep as peacefully as a child.

President Loos was one of our most distinguished men. He was associated with Thomas and Alexander Campbell. No other man remains who enjoyed that distinction. His great work was that of teaching, although he was a preacher of pronounced ability. He taught some at other points, but his great work was done in Bethany College and Transylvania University. He presided over both of these institutions with eminent ability.

His intelligent and unabated zeal for

world-wide missions knew no bounds. In 1888 he was chosen president of the Foreign Society, succeeding Isaac Errett, and served until 1900. It need hardly be said that he brought wide information, great consecration, and exceptional diligence to the splendid service he rendered. He knew the problems and the hearts of the missionaries. He wrote them letters of encouragement and counsel. He entertained many of them in his own home. He prayed for and with them. He contributed liberally from his own funds for the support of the work. It was with regret and solely because of his age that he declined a re-election at the Kansas City convention in 1900. Only a few meetings of the Executive Committee were missed during the eleven years he presided, never when it was

possible to be present. And he was always on time.

His deep interest in the work of the Foreign Society remained unabated to the very last. It was among the last things upon his good heart. Only a short time before he passed on, when suddenly awakened from sleep, he asked about the safety of the missionaries in China. He gave a daughter for China's redemption, and the influence of her consecrated life still abides in Nankin, where she founded a great girls' school.

President Loos was a great and good man, and his influence will remain. The world is better because he lived in it. The sympathies of the missionaries on the field and of those at home who know of his service for the Society will go out to his family in their great sorrow. His memory is blessed.

On the Firing Line.

Dr. Wm. M. Hardy, writing to his father under date of January 31st, gives some account of his experience in the Red Cross work in China among the imperialists and revolutionists in the following language:

"We got here two days after two battles; the first was a victory for 2,000 imperials against 200 revolutionists, the second battle saw the imperial forces driven out of town and to a point thirty miles north. The two days we have been here we have treated 240 sick and wounded; the seriously wounded have been sent to mission hospitals or to our temporary Red Cross hospitals at Sing Hwai and Kwan. The soldiers are fine men, very polite to us, and dead game. It is a pleasure to be associated with them. The general never sees us without expressing his thanks for our willingness to "eat bitterness" to help out his men. We remind him of Confucius's proverb, "Within the four seas all men are brothers," and assure him it is a pleasure to help any one. America is new China's ideal, and, strange to say, Americans are doing very much more than others to better the physical condition of the men. We have a lot of literature and Scriptures which we give to

those who read. They know that 80 per cent of the revolutionary leaders are Christians and appreciate literature; in fact, they are glad to get hold of something telling them of Christ.

"To-day we will move north and try to get another shot at the ex-viceroy of Nankin. The old gentleman has been 'lounging around and suffering,' as Uncle Rumus would say, there long enough. He lives in a railroad coach to which are hitched two engines, one facing the north and the other the south. He is ready to go somewhere, and we hope he will encouple the southern engine.

"The soldiers are for the most part well armed, well clothed, and well trained. Thousands of Cantonese are here, and they are regular demons in battle. They say they are not afraid to die, but their business is to kill the enemy rather than look after themselves. About 10,000 of these men are here, and 90,000 more on their way. Dr. Koum-ling, of Michigan, is with me now. Dr. Shields is just below us opening up a new hospital. Drs. Morse and Crawford will be here soon. We have a staff of mission-trained Chinese, the army has a medical corps; we are fairly well equipped and manned to help the wounded and sick."

A Regrettable Failure.

When on my recent visit to our mission stations in Asia I wrote a number of letters in which I spoke briefly of the missionaries and their work. I tried to give a brief, but correct, view of the situation in each station as I saw it in a hasty visit.

My stay at Takinogawa, Tokyo, Japan, was especially pleasant and in every way gratifying. I devoted a special letter to this work. I wrote it at Karuizawa, Japan, where I was ill. My memory can not be at fault. Mrs. Rains also remembers distinctly the letter. But for some unaccountable reason it never reached Cincinnati, or was overlooked or lost in the office.

This is all the more regrettable to me because of the importance of the work at Takinogawa. Here is located our Bible College and middle school, both of which are doing such telling service. And here also is the great girls' school conducted by Misses Bertha Clawson, Edith Parker, and Mary Lediard. By

the courteous request of the missionaries I delivered the Commencement address to both the Bible College and the graduating class of the girls' school. Fitting preparation had been made for the occasions, and it was a high day for both institutions. Nowhere on my long journey did I see work more gratifying or fuller of promise than at Takinogawa.

The missionary body here is composed of R. D. McCoy and wife, of the Bible College; A. W. Place and wife, associated with P. A. Davey and wife, and the ladies above mentioned. It will be difficult to exaggerate the importance of the service rendered by the young ladies. They command a wide range of influence. C. F. McCall and wife were here for a time studying the language, preparing for their life-work in the northern part of the empire.

The hospitality at the mission homes was most cordial, and our somewhat protracted visit was in every way thoroughly delightful.

F. M. RAINS, *Secretary*.

How Foreign Missions Aids Christian Unity.

God's people are coming together much more rapidly in heathen fields than here in America. When the missionaries face a solid wall of paganism their differences of creed and dogma fade into comparative insignificance. The things that separate Christian people in the homeland are largely a matter of historical incident and doctrinal peculiarity, arising from Western differences. The Oriental cares nothing for these things. The message of God must be presented to him in clearness and simplicity. The elaborate creeds of Christendom are unintelligible and uninviting to the Chinaman and the Hindu. Missionaries of all religious bodies are coming to see the futility and danger of teaching denominational differences to the native converts. These people want a united church, and if the missionaries do not give it to them they will sooner or later have it anyway, of their own accord.

There is much co-operation between the various mission boards which is paving the way toward real Scriptural union. There are union presses, union hospitals, union hymnals, and union schools in many fields. Our own people are co-operating in the University of Nanking, China, with Presbyterians and Methodists. In this strong institution the Chinese are taught Western learning in a Christian way, and large numbers are led to be Christians. Our own church and Bible College are near at hand, where the native Disciples are cared for and many young men trained for the ministry. Jesus linked up world conquest and Christian unity in his last prayer when he prayed that the disciples might be one, that the world might believe on him. The fact that great multitudes are believing on him in heathen lands is going to hasten the day when the followers of Christ in the homeland shall be one in him.

A Scriptural Message.

"These ye ought to have done, and not to have left the other undone." (Matt. 23:23.)

Our Lord condemned certain persons who were careful to tithe mint and anise and cummin, and left undone the weightier matters of the law: justice, and mercy, and faith. Their error was not in tithing these herbs, but in their neglect of things of far greater consequence.

Has not this saying of our Lord's an application for our day? If any one should attempt to change the conditions of admission into the Kingdom, as some have done from the beginning, we know what an outcry would be made. Protests would be as numerous as autumn leaves. The innovator would be denounced as a heretic and traitor to the cause and would be advised to get out and not to stand on the order of his going. That zeal for what the Lord has enjoined is right and commendable. No man is authorized to alter ordinances of divine appointment.

But if half of the churches in our fellowship and three-fifths of the enrolled membership should make no offering for missions in a year or in a decade, there would be no outcry. No denunciations would fill the air. No protests would be heard. These churches and members would not be condemned as false to their Lord and traitors to his cause. They would not be invited and urged to go to their own place. They would be regarded as in good standing and in full fellowship.

If Jesus were here on earth to-day,

would he not say to these churches, "You did well to protest against any change in the ordinances, but you have greatly erred in not attending with equal zeal and concern to my parting command?" For did he not charge his disciples to go into all the world and preach the gospel to the whole creation? Is it not true as Alexander Campbell said, that the church of right is and ought to be a great missionary society, and that a man's religious life may be measured by his zeal in spreading a knowledge of the gospel? If this be true, can a body of people constitute a church of Christ in any true sense if it is devoid of the missionary spirit? And can a man be a Christian at all if he has no concern for the salvation of those for whom Christ died?

If it is right, as it most assuredly is, to protest when any one presumes to annul or modify any ordinance that the Founder of the church left in the church, is it right to be silent when myriads disregard that which is of the very essence of our holy religion? If the outcry were as general and as fierce in one case as in the other, the churches and the members that disregard the missionary mandate would be as few and far between as are the churches and members that are disposed to disregard the teachings of the New Testament about entering the Kingdom of God. To insist on one while ignoring the other is to incur the woe pronounced upon those who tithed every herb in their garden and, at the same time, passed over justice and the love of God.

"For Jesus' Sake."

The watchword for the year calls for a half million dollars for Foreign Missions. This amount should be in the treasury of the Society by noon of the last day of September. It will take this amount to do the work projected at the Portland convention. The workers on the field can not be supported and equipped so that they can labor under the most favorable conditions and thus

labor most effectively if the sum is not raised. More workers are needed to take care of the work already begun and to enter the great and effectual doors that are opening on all sides. An average offering of forty cents will yield the half million. We are well able to do this, and we should do it for Jesus' sake.

The work of missions is his work. It is the one work he gave his disciples

to do in his name and for his glory. He tasted death for every man; he gave himself a ransom for all, the testimony to be borne in its own time. After his death and burial and resurrection he charged his followers to go and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit. They were to be witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth. Constrained by his love, these men went out in all directions and brought their hearers to be reconciled to God. They did not count their own lives dear to them if they could accomplish this task. It was for Jesus' sake that they did this. They had seen him crucified as a malefactor; they wished to see him trusted and honored as the world's Redeemer and Teacher and Lord. They wished, as the Moravians did, to give to the Lamb that was slain the reward of his sufferings.

The command given by our risen Lord to his chosen disciples is as binding upon us as it was upon them. That command will remain in force till the whole wide world and all the peoples in it have heard the word of truth, the gospel of salvation. If we are really concerned about doing what he would have us do, we shall raise a half million dollars for Foreign Missions this year. If we call him "Lord, Lord," and mean what we say, we will do this and more, and we will do it for his sake.

From every field the most importunate appeals for help come. In Africa the unevangelized nations threaten to tell God on us at the judgment if we do not send them teachers. The fame of the medical missionaries has been carried far and wide, and physicians and surgeons are greatly needed. In other

fields the needs are equally pressing. In China the church has the greatest opportunity she has had since Pentecost. In the Philippines the number of believers could be quadrupled in five years if the men needed and the funds for their support were forthcoming. India and Japan are beseeching the Society for reinforcements. New workers must be sent out if we are to hold the ground already occupied, to say nothing of occupying new territory. Our Lord is desirous that those who are calling for the gospel should hear it. He says to us, "What you do to the least of these you do to me." We shall please him by responding favorably to these calls from the fields.

The Lord Jesus is glorified in every new worker sent out, in every soul won from darkness to light and from the power of Satan unto God, in every church planted, in every school and hospital and orphanage opened and sustained, and in every printing press set up in his name. In order that the new workers needed may be sent out and adequately supported, and that the institutions named may be provided, the amount named in the watchword must be forthcoming. If every church in our fellowship will do its part, this amount will be raised with ease. No one will be burdened beyond what he is able to bear. If we take the New Testament as our sole and supreme rule of faith and practice, it would seem that every church and every member should make a worthy contribution to this work, and do it for Jesus' sake. May the Spirit of God anoint our eyes with eye-salve, that we may see; and may he touch our wills and make them pliant and submissive to his will in this and in all other matters pertaining to the Kingdom!



CONTRIBUTED ARTICLES



“Intercessory Missionaries.”

CLIFTON E. RASH.

The time has come for the people who do not preach, teach, or go to the foreign fields, to have upon their hearts the great cause of world-wide missions to such an extent that they will with realest sincerity and yearning make their supplication known to God in its behalf. The winning of the whole world to our Master, the carrying out of his last command, is not of vital interest just to the preachers or the missionaries; it is of vital interest to every man, woman, and child who loves the Savior.

We are present-day followers of the Master, present-day disciples of Christ, and we must “observe to do all” that he told his chosen ones to do, for they have faithfully taught us. Therefore the preaching of the gospel to every creature is incumbent upon us all. But all can not enter the ministry, all can not go to dark lands; none can teach or preach face to face with every one who needs. Nevertheless the duty is not removed.

The sent missionary is the one who is sent to teach the Good News of freedom and hope to any people of any race or of any country, who do not know how to approach the Throne of Grace through the Advocate with the Father. He it is who goes in response to the call, carries the gospel, teaches, leads, suffers, trusts, and dies fulfilling the commission of the one whom he loves above all else.

The intercessory missionary is he who has a vision—a heavenly vision—of soul value, whatever may be the condition of the soul or the complexion of its tabernacle. He has a love for men and women because the Christ loved, and no matter what may be the departure or the condition of mind or the degrada-

tion, he desires to see the one redeemed. With the true intercessory missionary, the greater the need of the Savior on the part of any, at home or in other lands, the greater the love and the desire to help. He it is who yearns with the fullness of the meaning of yearning, and who is brought before the Father constantly in sincere, devout, faithful supplication by his vision of the need.

He prays, and his prayers are no idle words, but are made to God in the belief that God will hear them and that they will avail much. He asks the Father to send more laborers into the harvest. He prays that young men and women who can consecrate themselves to the cause train themselves and go. Such an intercessor prays God to sustain, keep faithful and brave those who do go.

Besides coming before the Lord with prayers of request and interceding, he comes with a thank-offering of his material substance. It is of little avail with God to ask that heathen be rescued if we are not willing to either go or give of our means for that rescue, when God has given to men the task of rescuing. The gift of the intercessory missionary is not given grudgingly, but it is a very prayer.

And he who intercedes with the Lord of the harvest prays a very definite prayer that souls may be saved. Salvation is a very large, very real thing to the intercessory missionary. He asks that homes may be cleansed and made good; that men and women everywhere may see the Light of Life and may grasp their right to become children of God.

If the intercessory missionary is a preacher or a teacher, who teaches that Christ came to take away the sin of the world; that he commanded the disciples to preach the gospel to all the nations,

that interceder will make valid his teaching by his example of life, his zeal in telling the story and by his own generous gifts to the cause.

The true intercessory missionary witnesses for the Master always, with sorrow because he himself would like so

much to go, and with the joy of Christ made full in his heart because the Master uses him where he is.

Such a vision, such a yearning, such an asking, and such a giving are purifying to the character and avail much in the cause of world-wide missions.

Paul, the Missionary.

PROFESSOR HARRY T. SUTTON.

XERXES' ATTEMPT AT EUROPE.

Five centuries before the time of Paul, Asia made a military assault upon Europe. It was picturesque. It was momentous. The king of a continent gathered his wide resources to smite, to crush a small foreign people.

From the Euphrates moved Xerxes, the Persian king and king of the world. He led a vast army, said by some to have reached the astonishing number of two and one-half million men. History does not report a larger army, nor any led by a more wrathful determination. Up from the east it came like a sullen cloud. The very progress of this immense host must have been impressive. It stretched from side to side to fill the whole country. When it moved it must have been as though the hills and valleys crawled. At night the gleam of camp-fires and the spread of tents signaled from point to point as though the whole world had gone into camp. The din of arms, the shouts of men, the neighing of steeds, the lumbering of chariots, must have ever swelled, and thundered far.

This was Xerxes accepting the heritage of his father's vengeance upon Greece.

Arriving in Western Asia by the sea, this king, and so surrounded, camped at a place known afterwards by the name of Troas. Then the host, like some slow bird of heavy flight, picked itself up and, moving northward, crossed in seven days over the Dardanelles into Europe; then, swinging west again, king and army made for the mountains of Greece.

What happened? Was Greece subjugated? Was Greece crushed? Was liberty killed? Was Europe orientalized? No. A year or two, and this most dreadful army was breaking up as

waves may break upon the rocks; and as broken waves stream back into the sea, so did this broken armament stream back into its Asia. Two and one-half million of men, kinged and armed with all the authority of war, failed to conquer Europe.

PAUL THE CONQUEROR.

Forty or fifty years after Christ, a man pitched tent upon the site of Troas. For the purpose of this comparison I may say, a single man. Here was the headquarters of the Church. It is safe to say no banner floated over it. But the airs of the night were wonderfully alive; there was a vision of a man of Europe calling, "Come over!" The soul that saw was not heedless. He went straightway. He did not resort to any battlefield; rather to a prayer-meeting, where some women met. There was preaching of the gospel; there was baptizing of believers. There was evil rebuke. There was persecution and imprisonment; also, there was deliverance. There was no defeat; no streaming back of the defeated forces.

So the arms of Asia were weak; so the gospel from Asia was strong.

HALTING MOHAMMEDANISM.

Seven or eight centuries later a wild man preached a fierce religion in Arabia. The preacher died, but he had imparted his fierce spirit to his followers. These multiplied; they organized. There was strange praying, then a girding on of swords and a mounting of Arab steeds. After a long schooling in desperate battles these devotees of Mohammed, these shriners of Mecca, massed and, army-like, turned west to carry their religion on the point of the sword to regions be-

yond. They swept along the north of Africa like a prairie-fire. They leaped the sea from pillar to pillar of gates of Hercules. Spain was conquered. But there must be no rest. This host, greedy for another continent, climbed the Pyrenees Mountains and, descending on the other side like a flood of lava, filled the plains of France. What should Europe do? What did Europe do?

Europe gathered from far and near; gathered under Charles Martel and fought the Battle of Poitiers; a fearful battle. The forces of destiny thundered back and forth over this field for seven anxious days. The world may well have waited, pale, the issue of this contest. At last the battle died down and the Moslems slowly withdrew, leaving three hundred thousand of their dead upon a lost field. Collecting their shattered forces, they painfully clambered back over the mountain and contented themselves with a doubtful home in Spain.

Who met this terrible Mohammedan scourge upon the field of Poitiers? And who was it that in the desperate straits of battle saved Europe? Who were they? They were children, the spiritual children of Paul the Missionary. Yes, they were his progeny; unlike the father, even degraded from his likeness, but still his legitimate children in the gospel. Yes, it was the army of Paul the Missionary that turned back the invasion of the Moslems, and saved Europe. Paul the Missionary did this. How? With the gospel; with the stupendous facts of God manifest in the flesh. A Europe that withstood two and one-half million of fighting men, this same Europe surrendered to a missionary. What Xerxes could not do, Paul did. Does not the missionary of the Cross become a force to be reckoned? Surely. And judged by the results, Paul the Missionary becomes the mightiest man that ever lived upon our planet. And so, because he has influenced our race more profoundly, humanly speaking, than any other man. He rescued the world from the doom of Moslemism. Had it not been for this missionary, humanly speaking, we would to-day all be Mohammedans, and over us would lap and

swing the banner of the cimiter and crescent, dripping blood.

GIVE THE APOSTLE CREDIT.

If the spread of Christianity be identical with the labors of this man, then it is this man that saved the world. Let statesmen and diplomatists and historians take due account of him. Paul regarded himself as first of all a missionary. He was first of all missionary. We err seriously when we disturb this order. In the salutations of nine out of the fourteen letters the writer styles himself "the missionary of Jesus Christ;" otherwise in his speeches and epistles he says he was appointed "a preacher, a missionary, a teacher to the nation."

Observe that the word "apostle" used in the Authorized Version, also in the Revised Version, is the exact equivalent of the word "missionary;" one being Greek and the other Latin. The meaning is, therefore, more vividly rendered if we read, as for instance in Timothy 1: 1, "Paul, a missionary of Jesus Christ by the commandment of God our Savior;" or, Romans 1: 1, "Paul, a servant of Jesus Christ, called to be a missionary, separated unto the gospel of God." Paul was primarily a missionary. He so rated himself, so called himself. There can be no doubt or mistake here.

PRIMARILY A MISSIONARY.

It is necessary (and almost appalling) to inquire what we have called him. Is he first of all a missionary to us? No. If he be a missionary to us at all, he is one distantly, incidentally, or thirdly. He is seen but dimly through a mist of words such as "oracle," "authority," "example," "interpreter of Christianity," "apostolic precedence," "apostolic church," "apostolic doctrine." He is to us not first of all a herald, not a visitor of cities, not a strider of continents, not conqueror of worlds; he is rather a debater or a controversialist. Shame upon us, so to distort his identity! It is a weakness in us. We have not the courage to read his deeds; we prefer to read only his words. A missionary; this is his distinction. This was his genius, the genius of a missionary—for missions.

Everything he wrote bears the imprint of this fact. His epistles are not the *ex cathedra* productions—the oracles of arbitrary authority—they are sometimes made to be. They are missionary literature; they are dispatches to foreign churches; they are words of an ardent missionary to his spiritual children. Had he not been Paul the Missionary he would not have been Paul of the Roman letter or of the Ephesian letter.

The moral teaching of this man is the teaching of a missionary. And, by the way, Paul's morals are of the most excellent type. He is the first and finest moralist of all letters. Whence? This kind cometh of that zeal that would bring "into captivity every thought unto Christ." Such intension comes only from an extension: an extension that considered the Faith fit for the world. And what faith is fit for the whole world but that faith that will control every thought of every man in the world.

This man rested not day or night. Why? Because of his commission to preach the gospel to the nations. The word "nations" rang throughout his whole being. The gospel, then, must be fit for all nations or, otherwise, it must fit all nations. Could it fit all nations and be provincial? Could a Judaic ideal like a Jewish robe fit all men? Shall this glorious gospel narrow down to the city of Jerusalem? or, Shall it be glorious by virtue of the fact that it fits the world? Paul the Missionary is the defender of the proposition that "the righteousness of God is manifest by faith of Jesus Christ unto all and upon them that believe; for there is no difference." (Rom. 1: 22.)

NEED OF MISSIONARY INTERPRETATION.

It follows, brethren, that a missionary, one with world-views, is the only one

that can interpret these writings. If a missionary wrote them, a man yearning for the world, both Jewish and continental, a man who spoke the way he did under compulsion of the world vision, it follows, to my thinking, that a missionary must explain, must read, must interpret these writings. This is practical. Only a warm, sensible, poetlike, spiritual, business-like, aggressive, practical, observing man may expect to understand and enjoy Paul's letters. They are not over-technical and mentally refined statements of a minute definer. No. They are the glowing, rushing, torrential, and withal songlike salutations of the world-builder to some part of this builded world.

This man was a doer. What did he accomplish? Ten thousand miles of travel; the founding of a score of churches of which we know; the training of a notable band of preachers; the writing of a respectable body of theological literature. He was a Titan. The multitude of his toils is sublime.

But he was not a theologian; he was not a preacher; he was not a traveler; he was not a college trainer; he was not a debater; he was not an oracle. No. He was a missionary. These other things he was somewhat, but incidentally. The most appealing thing to Paul, aside from his risen Lord, was the "open door."

Is not this full of exhortation to us? If Paul be a model in anything, if he have aught of authority, both model and authority direct us past all discussion, all argument, all definitions, all criticisms to the nation beyond. Paul's voice is a missionary voice, and the moral of his whole life is forward.

*Texas Christian University,
Ft. Worth.*

Some Missionary Problems in the Philippines.

C. L. PICKETT.

Whoever thinks that the heathen world is waiting with open arms to welcome the emissaries of righteousness, but poorly understands the attitude of the non-Christian mind. It is only after the

missionary has proven the integrity and sincerity of his purpose, the uprightness of his own life, and truth has found its way into the heathen consciousness, that he begins to be a welcome factor in the

community in which he has cast his lot. The steps between a strange teacher in a strange land and a self-supporting and self-propagating church in that land are fraught with so many difficulties and problems that, were it not for God's promises to the faithful, few would care to undertake the journey.

In the first place a new language is to be learned. To some this is only a question of a few months of careful application, but to those of us who missed prayer-meeting the night they passed around the gift of tongues it means years of toilsome and oftentimes unsatisfying effort. Yet, how can our message reach the mind of him whom we would instruct if we knew not his tongue? In the Philippine Islands we have many dialects. As a church we are doing work in four stations. To work effectively in Aparri, the missionary should understand the Ibinag and Ilocano; in Laoag—Ilocano, Apayao, and Tinguian; in Vigan—Ilocano, Tinguian, and Igorrot. Manila is the gravitating center of all the tribes. I suppose on any given day a dozen different dialects might be heard upon the street, though Tagalog always has the preponderance. And then, as if these were not enough, Spanish, English, and Chinese will be found of use in all the provinces, if you happen to know them.

The people are all strange. To understand them, their moods, their aspirations, their habits, and their impelling forces, is no small problem in itself. It requires the patience of Job, the tactfulness of a commanding general, the disposition of a detective, and the wisdom of a judge, even then surprises meet you at every turn. You think you can trust your cook until you catch him stealing home with an extra loaf of bread. You have the best wash-woman in the city, but some evening, while out walking, you may see her children dressed up in your children's clothes. Patients coming to the dispensary will solemnly declare they are too poor to pay for medicines until they see their plea is of no avail, when they will calmly unroll a belt and display double or treble the amount of money required. You put your best trained evangelist in a village

to preach the gospel, and after six months of failure some convert upon whom you have bestowed no labor, stopping in the village over night, will start a real revival.

In the beginning of our work the Bible is to be translated into the various dialects. Happily for the missionaries, the Bible societies supervise and direct this work. Native men are employed who work constantly, often under the eye of the missionary, until the task is accomplished. Later, as the missionary's knowledge of the dialect becomes more perfect, revisions are necessary. To-day we have translations into the more important dialects, but there are yet other dialects that have not even been reduced to writing. The Bible once in hand, the next problem is to get people to read and hear its message. In solving this problem we at once come in contact with the policy of the Roman Catholic Church. For more than three hundred years the people have been nominally Christians, and yet have not had access to Divine revelation. They have heard that there was such a book, they have been taught some little of its truth, but the Book itself few of them have ever seen. Curiosity alone led them to purchase thousands of copies almost at their first opportunity. To-day, after twelve years, the sales are constantly increasing. The missionaries' experiences are often interesting. Scriptures are given out with medicines, sold in the market places and the public highways, at their feasts—everywhere where men and women can be persuaded to buy. Sometimes a priest, seeing our success, comes into the street and openly and loudly tells the people of the poisonous effects that are sure to follow the reading of our literature, and he at once gathers up all copies that the people will give up, and, leading the people to the square in front of the church, kindles a bonfire with them while he still continues to admonish his hearers to be true to the church and yield not to temptation.

In order that people may hear the word, buildings that may be used for chapels are rented in the villages, preaching is conducted in the markets and on the streets, Bible pictures are

hung upon the fences and explained to the passersby, the stereopticon is called into service, and all converts are encouraged to tell the story to friends and neighbors. Regular services and Sunday-schools are supplemented by regular Bible classes wherever opportunity offers.

The priests are constantly endeavoring to prejudice the minds of the people against us and our work. To overcome this prejudice and show this error is a constant problem. For years it was constantly reported that, as soon as we had a boat load of converts, the boat would appear and all would be sent to America. It is our custom to take a regular offering at the Sunday morning service. The first we knew it was commonly reported that every Protestant was compelled to pay ten cents each week, and when they died we would take all their property. Again it was reported that war was about to break out between the United States and Japan, in which case all Protestants would be summoned first, and others would be needed only after the Protestants were all killed. Converts living on land belonging to the priests are compelled to

recant or get off the land. The parents of students becoming converted are influenced to withhold any further support, thus compelling them to recant or drop out of school. By way of diversion, men are cautioned not to sell us property, and others are instructed how to molest our out-door meetings or stone our chapel.

One of our constructive problems is the development of the natural talents of our converts. Many who accept Christ are as diamonds in the rough. Without culture, without education, with little or no thought of the possibilities of unselfish service, they nevertheless are capable of much training. They love music, and many can sing well, but they have no songs. Those who can read enjoy reading, but they have no books. Eloquent and convincing preachers often come from the ranks of those who, before their conversion, had never attempted a public speech. We have had many converts who could neither read nor write. To develop out of this material a Scriptural eldership, a board of deacons, and competent evangelists and pastors, is no easy task. To train a congregation from its first convert, groping in the twilight



A Children's Sunday-school Class at Central Chapel, Manila, P. I.

of better things, to a mighty host, instructed, experienced, disciplined, and with a vision of the possibilities and purposes of Christ's Kingdom, is splendid to think about, but difficult to do.

Then, too, the development of the Christian graces on the part of our growing babes in Christ is a thing eminently to be desired, but intensely perplexing to work out. The Apostle Paul tells us that "the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, envyings, murders, drunkenness, revelings, hatred, variance, emulations, wrath, strife, seditions, heresies, and such like, of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the Kingdom of God." Now, the most of our converts have been doing one or more of "such things" with all due regularity. For example, virtue is not unknown, but experience has proven to us that it is ordinarily held in light esteem by great masses of

the people. Their idols may not be as hideous as those used in India or China, but they are adored and honored just the same, and prayers to saints are offered on any and all occasions. The people are not wholly given to strife, but the Christian doctrine of a common brotherhood has not yet dawned upon many. Drunkenness is not the rule, but there is no conscience against drinking. For any and every excuse, and often without excuse, falsehood takes the place of truth. But with all these failings, they are both lovable and teachable. The difficulties and problems of the task before us force us in upon ourselves for self-examination, caution, and resolution. The work is not ours, but God's; and he who said, "Go ye into all the world," said also, "Lo, I am with you alway;" so we are not alone. We are laborers together with God, and co-laborers with him who said, "My Father worketh hitherto, and I work."

Laag, P. I.

Report from Australia.

T. B. FISCHER.

Good reports continue to come from the various parts of the field. Harry Watson has now settled down to his work at Diksal, India, and is opening a little dispensary and treating natives as well as preaching in the district. The bungalow at Diksal has been enlarged by our H. Strutton and is now quite a commodious building. The famine which threatened at Baramati will not prove quite so severe as was feared, as the later rains saved the situation and allowed a very late crop to be sown. Famine prices still reign, but the cattle will be saved and the extreme need will not be so great. There was great rejoicing at Baramati on Christmas Day, when the annual distribution of gifts took place to the natives and children, and, to crown all, six were baptized in the Baramati Canal. Our missionaries are rejoicing over this splendid result.

Brother and Sister F. Gordon Goodwin, our new missionaries for Pentecost,

have now reached their destination and write in most glowing terms of their work and workers there. There are twenty desiring baptism, and they will be immersed at the first opportunity. The missionary was greatly impressed with the tone of the first meeting he held, and out of twenty-four native "boys" ten of them were ready to pray when called upon. He sends the prayer of one of these boys, but mentions that he can not reproduce the pleading tone nor the mellow voice of the suppliant: "Almighty Lord Jesus, we pray you bless us in our meeting to-night. We come here to study all about Jesus; we pray you come very near to every boy here and help us all love Jesus. Lord Jesus, bless all the teachers to-night; stand by im and make im all fella strong to tell the story of Jesus, and may the seed sown bring him out plenty good fruit, and may many sinners be saved. Bless em Moses and

Luke, bless em Willie Ansen and Joseph, and help em Lord. Bless em Missie Goodwin and Mrs. Goodwin, beside im Lord we be plenty glad you send em two fella along, stand by em and help em, may they have no sickness, Lord, they leave em home far away and come long here, we pray you bless em, Lord. Bless Missie Filmer and Mrs. Filmer long with em, bless both em fella and make em safe, and by and by we be plenty glad to see em again. Bless em white missionary everywhere, Lord, and all im Clistian bruder working for Jesus, and may plenty sinner come from the darkness into the light of Jesus to-night. For Jesus' sake, Amen!"

Brother and Sister Filmer, who are on furlough in Australia, are having a quiet resting time before touring a few of the churches. They have been blessed with an addition to their family, while on furlough, in the person of a little daughter.

The churches in Australia are manifesting a very deep interest in the whole of the work in the regions beyond, and our financial year, which closes in a month or so's time, shows a record offering.

The brotherhood of Australia greets the brotherhood of America and prays God's blessing on the great work of the Foreign Christian Missionary Society.

Cheltenham, Vic.

Voices from Thoughtful Friends.

The conquest of the world for Christ is the program of God.—G. LYLE SMITH.

I take and read the INTELLIGENCER because it gives the facts from the field—W. T. HILTON.

The church that is not missionary will die; the man that is not missionary will be small eternally.—W. H. PINKERTON.

The history of the Foreign Christian Missionary Society is the history of consecrated achievement.—FRANK WALLER ALLEN.

It takes God and men and money to save the world. In the program of God there is but one word—Missions.—R. E. ALEXANDER.

With our plea we should be a thousand-fold more missionary than we are. We should lead the religious world.—S. J. WHITE.

If one does not have religion enough to wash some one's sores and to lift him up, he does not have very much.—DR. A. L. SHELTON.

Will the heathen be saved if they do not hear the gospel? Will we be saved if we keep the truth we have to ourselves?—J. STUART MILL.

The world stands and the wheels of business go round that the interests of the Kingdom of God may be advanced.—G. E. SHANKLIN.

When we get a gospel big enough to go around the world, we shall have a gospel

big enough to settle all our problems at home.—A. W. TAYLOR.

The work of missions is of God. When I see the men from the field and know of the transformations wrought, I am sure of this.—WALLER CHENAULT.

The missionary propaganda is inseparably connected with the purpose of God. Christ is the world's Savior and meets the world's needs.—R. B. HELSER.

We do right to pray for the work at home. We must also pray for the work beyond the sea. We want this work done for God's glory.—P. A. GUY.

Back of the great commission is all authority in heaven and on earth. No one can be pleasing to God who is indifferent to this work.—EDGAR S. POTTER.

If opportunity afforded, nothing would give me greater pleasure than to resign my charge at home and go out to the uttermost parts of the earth.—CLAY T. RUNYAN.

The motive for giving is the motive for all Christian service. God so loved the world that he gave. If we are his children and resemble him, we shall give also.—A. P. ATEN.

Every institution has a fundamental purpose. Every one who united with that institution is committed to that purpose. The purpose of the church is to help Christ save the world.—E. T. LANE.

Because one is born a man he owes an obligation to the race. Some recognize

this obligation and go out as evangelists, medical missionaries, teachers, business men.—B. L. KERSHNER.

I want to have heart enough and love enough to do this thing because it needs doing. Unless the church has this vision it can not do the work the Lord wants done.—L. W. MCCREARY.

The people who do not believe in tithing are the people who have never tried it. Those who have tried it live better and have more of the comforts of life than before.—W. R. WARREN.

Missions are a fundamental activity of the church, and absolutely essential to growth. Inaction is suicidal. It is only as a church looks away from itself that it can live and prosper.—D. N. MANLEY.

At Lodi, Napoleon commanded to take the bridge that was the key to the situation. The bridge was taken. Jesus said, "Go ye into all the world." There is nothing for us to do but to go.—G. W. MCQUIDDY.

On the Congo Christianity is a business. Four churches with an aggregate membership of 1,750 support over two hundred of their number as missionaries. Every nine members support the tenth.—DR. L. F. JAGGARD.

A Christian does not own, he owes; he is not his own, he has been bought with a price. Money is either a peril or a trust; the only way to keep it from becoming a peril is to be faithful to it as a trust.—C. M. SHARPE.

God brought us to the Philippine Islands to give American civilization, American institutions, and American religion to all the nations of the Orient. Spain was there for four hundred years and failed to uplift the people, and Spain's army and navy and friars were driven out. If we fail to do our part we shall be driven out in turn. It is not a question of cost, whether \$500 or \$500,000 or \$20,000,000, the work must be done.—B. L. KERSHNER.

Living-Link Chat.

We will be responsible for our Living-link this year.—M. B. Ainsworth, Georgetown, Ky.

They promise me that we can strive for the Living-link next year, and I shall try hard to accomplish that end.—J. W. Darby, Washington, Ind.

W. A. Fite, Paducah, Ky., referring to the March Offering, says: "We will do our best. Count on us for \$600 for the support of our missionary, C. F. McCall, in Japan."

We will give attention to the March Offering in a few days. We are now in a revival with 629 additions in twelve days, and more to come.—P. H. Welshimer, Canton, Ohio.

J. E. Parker, minister of the church at Bozeman, Mont., on Monday morning following the March Offering, wires as follows: "Offering \$400. We will become a Living-Link."

Jesse M. Bader, pastor First Christian Church, Atchison, Kan., says the church is soon to be a Living-link. Says they will put up their own new building this year and hope to be a Living-link next year anyway.

In spite of exceedingly rough weather, the offering of the Harrodsburg Church

reached \$565. It will easily go beyond \$600.—W. H. Smith, Harrodsburg, Ky.

Last year this church and Sunday-school gave \$765.

Raised our Living-link Fund and will continue to support Mrs. R. D. McCoy, Tokyo, Japan. When it comes to Foreign Missions, Centerville is a church that "does things," and does them well.—M. E. Chatley, Centerville, Iowa.

The church at Toronto, Ont., sends a check for \$550 and states that they will send \$100 more. The treasurer, J. D. Higgins, says: "I am glad, as I know you are, at the large offering this year. I hope we will be able to make it more next year."

The church at Canton, Mo., sends \$100 on its Living-link Fund. This church supports Mrs. O. J. Grainger at Mungeli, India. She is a very useful missionary and the church at Canton is greatly honored in providing her support.

John Mullen, Findlay, O., is a splendid minister. He has been with the church many years. That church continues faithful. He writes, "The First Church will continue its support of D. O. Cunningham, in India, for another year. We raised in cash and pledges yesterday (March 3d) \$591.35."

Three individual friends have assumed the support of a missionary each since the beginning of the year and will pay \$600 apiece in the future. Gradually our personal Living-link column grows. We are hoping for the good day when it will reach at least one hundred.

The church at Owensboro, Ky., is not wealthy, but it is loyal and liberal. The minister, M. G. Buckner, reports as follows: "Weather almost as bad as could be, but we rejoice in offering, which exceeds \$500. Will continue the offering, of course."

We will raise our money to keep Miss Franklin in India, and we hope to have a little extra.—J. Boyd Jones, Anderson, Ind.

Brother Jones is a growing missionary man, alert and enterprising, and has large purpose and wide vision for the spread of the gospel in all the earth.

The following good word comes from the great First Church in Los Angeles. It is just what we expect of the church and of the new pastor: "The offering of the First Church of this city will reach \$1,300, the largest in our history.—Russell F. Thrapp, Los Angeles, Cal."

The church at Winchester, Ky., sends a good-sized check to apply on their Living-link Fund. An active canvass is being made to raise the full amount. J. H. MacNeill is the minister. J. Harry Allan is the missionary secretary. This is one of our best missionary churches.

The First Church entered the Living-link rank yesterday (March 3d). We raised \$600 at the morning service. There was no undue stress nor overwrought enthusiasm. The Cross was given a chance with the congregation, and the logical result followed.—R. E. Elmore, Roanoke, Va.

C. O. Reynard, who did such splendid service at Warren, O., is now with the Cecil Street Church, Toronto, Ont. He reports as follows: "Cecil Street Church becomes a Living-link to support Miss Mary Lediard. Offering will be about \$650, without calling on the Sunday school."

We have been making heroic efforts to become a Living-link, and now we feel we have it assured (\$600).—T. Alfred Fleming, Miles Avenue Church, Cleveland, O.

This is a splendid triumph. The church

is not wealthy. Brother Fleming has been there many years, and has done real constructive work.

"The Clifton Church, Louisville, Ky., enters the Living-link rank." So writes J. S. Hilton, the chairman of their missionary committee. "No other missionary interest will be neglected, but all will be increased. The church will surpass her ideal, 'As much for missions and benevolences as for current expenses.'"

The splendid church at Danville, Ky., was the first to send the March Offering of \$600 to support their missionary, James Ware, at Shanghai, China. H. C. Garrison is the minister of that church. They begin the erection of a large, modern building in the early spring. Living-link churches grow and prosper.

I am dropping you this line to let you know that we will be able to raise our \$600 again this year for the support of Dr. Wakefield in China.—Graham Frank, Liberty, Mo.

Of course, the Liberty church never takes any backward step. It stands with its face toward the east. They have already raised \$527.

The church at Watsonville, Cal., H. C. Holmes, minister, has just swung into the Living-link rank. The church is very happy over its new line of service. The minister worked faithfully and tactfully, and rejoices over the success. California has quite a number of Living-link churches, and we are pleased to add Watsonville to the growing number.

The offering of the Euclid Avenue Church, Cleveland, Ohio, has already amounted to \$1,240. This is a record for this congregation. It will be remembered that J. H. Goldner is the minister. Howard Sprangler is the missionary secretary. This splendid church makes missions part of its real life. The offering will be larger this year than ever before.

The Central Church, Huntington, W. Va., W. B. Hendershot, minister, has raised \$400 for Foreign Missions and expects to raise another \$100 in June, and altogether a Living-link fund is assured. The Madison Avenue Church of that city, a young congregation, raised \$60. J. W. Yoho is the minister. We are gratified to have Huntington in the Living-link column.

T. E. Winter, minister of the church at Fulton, Mo., sending \$456.34 on their Living-link, says: "This is the first installment on our Living-link Fund to support Miss Rose Johnson, of Fukushima, Japan. We shall easily reach the required \$600. We dedicated our beautiful new church Sunday, March 10th, but feel that we must take care of our missionary obligations first."

Carey E. Morgan is making a most excellent start in the great Vine Street Church, Nashville, Tenn. He has been there only a short time. The chairman of the missionary committee writes as follows: "Collection and pledges \$550. Vine Street still supports Dr. Wm. M. Hardy in far-away Batang, Tibet. Our people responded as never before. Will go over \$600 this year."

I am very happy to tell you that our offering for Foreign Missions last Sunday morning exceeded by far any offering in the history of the church. One year ago on Sunday morning \$400 was raised. Yesterday morning we raised \$586. Over half of the contributors of last year are yet to be heard from, and I am confident that we will give at least \$650 from the church alone.—H. M. Hall, Minister, Uniontown, Pa.

This church has assumed the current expenses of the hospital at Mungeli, India, as its Living-link.

W. T. Hilton, minister of the Fayette-

ville Church, Ark., is working away on the Living-link Fund. This church can always be relied upon. Already more than one-half of the \$600 has been promised. Brother Hilton has full confidence that the whole amount will be raised. The Fayetteville church is not a wealthy congregation, but it believes the gospel, and wants to see that truth sounded out to the ends of the earth.

On the first day in March the church at Mayfield, Ky., went beyond \$400 in the morning service. It will reach \$500, and with the Children's Day Offering will come up to at least \$600. The minister, J. J. Castleberry, and those who led in the splendid victory rejoice greatly. Mayfield is a congregation that has an honorable history among our people in old Kentucky, and we are glad to see it take step with the best churches in the State.

We are warranted in guaranteeing the Foreign Society \$600 before September 5th. The pledges are as good as gold, and you can count on this money before that time.—Harry Schaefer, Cadiz, Ky.

This is one of the most significant victories that we have to record so far on this year. The church numbers only 113 members. On Saturday night before the offering was taken, it was not supposed that the amount could be raised. There were four \$50 gifts, and the rest was soon provided. There is great rejoicing in this splendid congregation.

Responsibility.

God has crammed both thy palms with living seed:

Let not a miser's clutch keep both hands tight,

But scatter on the desert's barren need,

That fragrant blossoms may reward God's sight.

God has dipped deep thy cup into his spring,

Which drippeth over, it is so well filled;
Lend it to some parched life, and let it bring

Laughter and song to voices drought has stilled.

God gave to thee his only well-loved Christ,
Whose steps have smoothed the road that leads thee home;

Tell those whose road is rough, whose way is missed,

That he has called all weary ones to come.

So shall thy giving set for thee God's smile,

And thine own soul drink deep draughts of his love;

Earth's shadows shall grow bright as heaven's while

A web of glory round thy life is wove.

—The British Congregationalist.

AMONG OUR MISSIONARIES

Briefs from the Workers.

H. C. Saum reports three baptisms at an out-station near Bilaspur, India.

Herbert Smith, Lotumbe, Congo, Africa, has been elected president of the missionary bodies in the Congo.

The station at Longa has 290 members and 35 evangelists; at Lotumbe there are 250 members and 52 evangelists. The care of the churches and the direction of the evangelists is almost an overwhelming work.

The Monieka Station, the pride and joy of the hearts of the missionaries, is a source of much anxiety. Who shall occupy that important place? There is now a membership of about 400, and they have 105 evangelists. The Bolenge workers are trying to direct this work as well as their own.

Dr. Macklin has been to Wuhu and made some stirring addresses. The Law Department of Wuhu are giving lectures all over the city and are using our church twice a week to lecture in. The missionaries are glad of these opportunities of mixing with the best men of the city.—MRS. ALEXANDER PAUL.

The missionaries in Africa feel that they have never been so much pressed for laborers as now. The work has grown rapidly. At Bolenge, for example, there is a membership of about 800, with 99 evangelists in that field, and the steamer, *The Oregon*, is to be looked after. This is a heavy burden upon Mr. and Mrs. A. F. Hensey and Miss Eck.

W. R. Hunt, Chuchow, China, writes: "All the country work is still. The outside of the walled cities is in the hands of armed brigands. China is in a terrible condition. We long for the dawn of the new day. We wish the republic a booming success. It is as France and England and the United States fighting for their emancipation and the liberties which make men free. Now is the time for evangelism."

There never was a time in the history of Japan that seems so opportune as now. The government is leaning toward Christianity and the minister has called for a conference of Buddhists, Shintoists, and Christians to help in saving the national morality. There are hopeful signs that Christianity is at the dawn of the day of conquest like the world has not seen in a thousand years.—FRED E. HAGIN, Tokyo, Japan.

D. O. Cunningham, writing from Harda, India, January 27th, says: "The evangelists are much elated over the prospect of several baptisms in our outside villages soon. I believe the one great need is simply holding on and pounding away. Plague has made its appearance in Harda at last. For months it has been doing its deadly work in surrounding towns and villages. In Jubulpore there are from 90 to 100 deaths a day. We are hoping that it may not spread through the town."

David Rioch, writing from Mungeli, India, January 16th, says: "At this time of writing we are way out in a district covering territory we have never been over before. The people in some of the villages are rather afraid of us, but when we get acquainted, listen to the story of the Cross with great interest. Our lantern meetings at night are very largely attended. Mrs. Rioch has been able to relieve and comfort many women in the villages who so much need this care. We shall be out all the month."

We have just received a card from J. C. Ogden, Batang, Tibet, under date of September 17, 1911, in which he says: "Largest crowd at regular services to-day since opening at Batang. Must rent more room until we can build. Bible seller is doing fine work selling literature. Telegraph open to Chando, and postoffice opened through Tibet. Area the size of Kansas open, and if we don't look out, Tibet must be reported as a 'neglected,' not a 'closed' land. Collection last Sunday, \$1.50 gold; collection to-day, \$2 gold."

Letters from the Field.

JAPAN.

SOMETHING ABOUT OSAKA.

MRS. M. D. MADDEN.

The regular program of the Osaka Christian Church missionaries is this:



Sunday — Tennoji: Sunday-school, 9 A. M.; church service, 10 A. M.; evening service, 7 P. M. Imamiya: Sunday-school, 1.30 P. M. Kizukawa: Sunday-school, 3 P. M.; church service, 7 P. M. At Go-se, an out-station, the regular services are held by a Japanese evangelist, on the

Lord's day, with an occasional visit by Mr. Madden.

Monday—Bible school at Oji, an out-station, at 3 P. M., with an occasional or monthly meeting for adults. Ours is the only Christian work in this town. Once a month, also, the Bible woman, with Mrs. Madden, if possible, goes on from here to Go-se for a women's meeting.

Tuesday—Consultation and prayer-meeting with workers at Madden Home, 10 A. M.

Wednesday—3 P. M., Bible school at Tanabe, a nearby village. Prayer-meeting at Tennoji Church, 7 P. M.

Thursday—Bible school and preaching at Tosa, out from Go-se, 6 to 9 P. M. Prayer-meeting at Kizukawa, 7 P. M.

Friday—Tennoji women's meeting, first and third Fridays, 2.30 P. M. Kizukawa women's meeting, second and fourth Fridays, 8 P. M.

Saturday—In Madden Home, Bible class for young ladies. (These girls should be in the Sunday-school, but, coming from unchristian homes, their mothers keep them at home Sundays to help with the housework, since the girls are in school all the rest of the week.)

These are the regular meetings, all of which we attend as time and strength and opportunity permit.

I have omitted the Bible school and preaching service at Shinjo, a new out-station, from 6 to 9 P. M. on Fridays.

To help us in this work we have Rev. and Mrs. Sawaki, Miss Taguchi, and Miss Iwama, earnest young people, in the city, and Rev. Tashiro and wife at Go-se.

Sandwiched in between all these meetings must be pastoral calls for all workers, various entertainments, just now fire relief work, to which the Christian workers were especially called by the city officers, and for the three mothers the care of the home and little children, the welcome of the occasional guest, and other little duties.

The work in this district is still new to us, and to our city workers also. The Bible schools are all well attended, and this department is very encouraging. The women's meetings, considering the long time they have been dormant, are good, the largest attendance, however, was fourteen; this we have had twice.

Owing to former trouble in the church and a change of both missionary and Japanese workers, the church attendance is still most discouraging, but we work and hope and pray, and claim the promises, and in the end God will give the victory, if not in our day, still in his own.

Saturday there was a great shouting in the back yard. It was only Elmo and Garfield and Ted with nine Japanese boys from the Sunday-school organizing (?) a baseball team. They had a great time counting out to see who got first bat. In the parlor were eight girls for a Bible lesson.

Doubtless you all read in the papers about the great fire in Osaka, January 19th: but did you read that it commenced soon after midnight in the prostitute quarters, and that 1,500 slaves were burned out? Did you read that these helpless young women were tied together in bunches of ten, with ropes, and thrust into fireproof storehouses until the danger was past, for fear some of them might run away? I have heard of coolies being accidentally shut in these places and being smothered. Only about one-third of this business was burned. About 5,000 houses were burned down and twenty lives lost, of these five were firemen. Some small temples were lost, but the Baptist, Free Methodist, and evangelical churches, which might easily have caught fire, escaped. The fire burned the house next to a Baptist missionary's, and stopped there. Immediately after the fire a mass-meeting was called at the city hall to protest against brothels again being

erected on the burned place, it being near the heart of the city. The brothel keepers were defeated and must take their business outside now. We wish there was sentiment enough to close them up forever. O, for the spirit of Kansas which makes "prohibition prohibit."

The city officers announced that there was money sufficient for relief in the treasury, but that the Christian pastors and their helpers were wanted to distribute this money, and food and clothing, etc. The Christians are rejoicing in this public appreciation of their worth, and are working heroically.

Osaka, second largest city in Japan, has nearly 1,500,000 population. Because of its many factories it is variously called the Chicago or the Manchester or the Pittsburgh of Japan. A great cloud of smoke from its many chimneys always hangs over the city. Thousands of women and girls are employed in its works. The people seem wholly indifferent to the higher, finer things of life. They seem different from the rest of the nation. Osaka was an-

ciently the one place in the empire where the merchant ranked higher than the farmer, where money was might, and it has produced this indifference to everything but wealth and its show and pleasures. It is conceded by almost all missionaries as the hardest field in Japan. We are certain we never met with such coldness and inhospitality anywhere else. Even the houses are built as if every man was suspected of being a rascal. In Tokyo and other large cities even the poorest house usually has a place for a bit of a garden; not so in Osaka. No room for sentiment here. And the temples, they are everywhere. Entire districts of this great city with nothing but temples on every side. Of the 71,929 Buddhist temples in Japan, it seems as if the great majority must be in Osaka. One lady passing through spent some weeks in and around Tokyo, and she said, "I have seen more priests in this half day in Osaka than in all the other places put together." Near the Mission Home is Tennoji, which claims to be the oldest Buddhist temple in the land. About the time our missionaries came here it celebrated its one thousandth anniversary. It



Our Christian Chapel in Osaka, Japan. It is an excellent location. Here we have a growing church. We have two churches in Osaka and six Sunday-schools.

was founded by an imperial prince. Its name means temple of the heavenly kings, and in the museum we are shown the four kings to whom it was dedicated. We want you to think of some of these things when you begin to complain that returns are so slow from Osaka. Rich temples with world-old cults, pleasure-loving, money-grasping, "foreign devil"-hating people, and be patient and prayerful with and for us.

Garfield Madden, aged eleven, has an English class of three normal school students, three hours a week. He says he enjoys it very much.

CHINA.

IS IT WORTH WHILE?

ETHEL BROWN GARRETT.

"Going to China, are you?" remarked a missionary friend as we were preparing to leave the homeland fifteen years ago.



Then he volunteered the remarkable statement, "I would n't take the risk you are taking to save the whole Chinese Empire." I say *missionary* friend. He *was*. He was a contributor to the work and an ardent sympathizer on *occasions*. His wife was president of the local missionary

society. Because I felt reasonably sure he was speaking the truth, the statement impressed me more than the stereotyped eulogy on heroism and sacrifice which we have all heard from more affably inclined, if not more truthful, acquaintances.

As the years have gone by, strange to say, I have thought of that statement many times as I have seen the light dawn in a heathen face—that light that never was on land or sea. Ah! my friend, if you had seen it you could count it a joy to go to the ends of the earth to save *one*. If you only *knew*; for hearts made to *feel* are more responsive to a brother's need than cool, calculating heads. The angels must rejoice that it is so.

I was going to mention a few whom even my conservative friend might think it worth while to "take the risk" to come to China for; but scores of names come crowding into my mind, any one of whom I count worth a lifetime of service to save; and where shall I begin or end?

There is our little brown school teacher!

Only a few years ago she came from a heathen home. She was one of the first to enter our Christian Girls' School. I remember her as the little girl with the big sad eyes, that first Sunday, fifteen years ago, when she sat with a dozen others on the front seat in the church. What a change! She is a woman now; a strong, beautiful, well-rounded character. I do not know a more faithful worker or a more lovable Christian. Years ago she broke the



Mr. Gweh and Mr. Li, teachers in Boys' School at Wuhu, China.

bonds of her parent-arranged heathen marriage, and through long years has cheerfully worked to pay her ransom, because she wanted to be a "missionary." In her position as teacher in the mission school she is helping to mold the lives of one hundred girls; and her faith and zeal is telling in these lives in a wonderful way. Her work, let us hope, is just begun. Would you count it a vain life-service, my friend, if the one who led her to the truth had done nothing else? Perhaps so, as the world estimates; but the Master, I think, would say, "Well done."

Another face rises before me! I think of him as our "John the Baptist." He reminds me of him in his bold and fearless presentation of truth. I have seen him firm

in discipline when the missionary would favor leniency, or ready to battle for the right, however unpopular.

Somehow you feel he is called to help "make straight" the way for those who shall follow; little mercy for the man who would compromise with sin; yet, withal, how the people love him! Why should they not?

He has come up out of the depths at a terrible cost to be one of our best preachers and pastors. He has led and is leading hundreds to the light. I fancy he never thinks of the starry crown preparing for him in glory. Oh, I would be too happy for words if I had helped the Lord save that man! So would you, my friend, if you knew him.

Another, very different, yet like him in the one purpose, is a man whom you may have seen and heard at the Edinburgh Conference. His, too, is an interesting life-story. He was one of those who suffered unnamable tortures because he refused to renounce his faith in that awful Boxer year when China's martyrs were legion.

Years go by, and we see him pastor of a self-supporting church. Later he was sent forth by his mission as a native evangelist. He developed great power as a speaker, and has gripped the people as few men have power to do. I was reading the other day how the same man had recently visited a large city in North China, where there is a large union college—one of those popular institutions where the sons of rich men enter to qualify for government positions. Religious life was at a low ebb when our young pastor went quietly to work. By his own beautiful life and by his teaching he turned the tide and created a new atmosphere in the school. Now, it is said, as a result of this one man's work, over one hundred men have given up commercial and official careers and announced their intention of preaching the gospel.

He is to-day a national character in China, attracting and holding the student classes wherever he goes with his living testimony of the power of the gospel.

And so I might mention others, well known to us here, who as leaders are marshaling their forces for the coming conflict—men whom you would delight to honor if you knew them.

But what of these other thousands all about us, these more silent messengers of their King—men and women, who have come from the highways and byways; up from hard lives, sorrow-and-sin-tossed, into the great refuge of the Savior's love? Honestly, now, my friend, could you find it in

your heart to refuse to "take the risk" to save even one of these least ones, who perchance shall be the greatest in the Kingdom of heaven, God knows? No, you would not refuse if you knew.

"For you and I shall shortly know that *lengthened breath* is not the greatest gift God sends his own."

In our little foreign cemetery in Nankin, marking the grave of a man whom the Chinese loved as a brother, is a simple little headstone bearing the inscription, "A man of God, who loved his fellow-men and gave his life for them for Jesus' sake." That man was a pioneer missionary, and was not given to see the fruits of his labor. I well remember his zeal and his intense desire to live and perfect the work begun. But the night came, and his dying words, "Though He slay me, yet will I trust him," were a sublime testimony from the heights of self-effacement, from which the King of Glory himself once looked down upon a perishing world.

To-day in the village where he labored for a few brief years the Chinese still worship his memory, and the seeds sown in tears have sprung up and are bearing fruit unto the eternal harvest. "He who would save his life shall lose it, and he who loseth it for My sake shall find it again. *Quod erat demonstrandum*. My friend, the demonstration is well worth while.

Nankin, China.

DESTROYING AN IDOL.

D. E. DANNENBERG.

One morning I called upon Mr. Djang, a young grain merchant in Shi Chia Dzih. I was very glad of an opportunity to see and talk with him, as he had recently been the leader in a new and forward movement for the betterment of the village. A high official had issued a decree that an old temple in the village should be overhauled and turned into a school building. This necessitated the removal or destruction



of a very large and sacred idol whose shrine occupied a conspicuous place in the temple. The idol was too large to be removed, and the older leaders refused to have anything to do with its destruction. The common people stood in great awe of the idol and feared that some calamity might befall the community if it were in-

jured. In this emergency Mr. Djang, the young grain merchant, volunteered to destroy the idol.

A day was set. A great crowd of the younger and bolder of the people from several miles distant came to witness the catastrophe. Some confidently expected that, with the first blow, some calamity would fall from heaven. The image was of mud, and with one blow of the ax Mr. Djang severed the head from the body. Those who told me about the incident said that immediately after the blow the whole crowd was breathless for a few seconds. But the idol gave no sign of pain, and neither Mr. Djang nor any one else was harmed. And now fear seemed to have fled. Very soon several young men were at work assisting Mr. Djang to complete the work which he alone had been brave enough to begin, and within a few minutes the work of destruction was complete.

Nankin, China.

HOW MISSIONARIES PROTECT QUEUELESS NANKIN STUDENTS.

W. E. MACKLIN.

A great many are beheaded here, mostly for robbery. We have a very able teacher in one of our colleges who lacks a queue. He belongs to a good Nankin family. His

brother is in America, a graduate of one of our colleges, where he stood at the head of his class in English. We advised Mr. Si to leave, but he has a mother and a large family dependent on him, and declared that he could not go.

Dr. Frank Garrett and the writer were called, to be told that soldiers were looting the young teacher's house. We went down about 9 P. M. with soldiers and found that he had been robbed of about \$300 worth of stuff. One of the soldiers had come back for more plunder as we arrived on the scene. He was captured, and we all went to see General Chang Hsun, who was ordering him to be decapitated, when we asked him to spare the man's life.

General Chang issued a passport to Mr. Si, and his two queueless nephews. I write this to let it be known how necessary it is for us to stay here and protect our students and teachers. I was advising Mr. Si to go to Shanghai, when Captain Hu, one of General Chang's officers, who was standing by, said that such a course would not avail, as they would soon take Shanghai. He said it as naively as possible.

General Chang gave us passports for the hospital, so that we can pass in and out at pleasure. Our friends will feel relieved to know how safe and well protected we are. General Chang agreed to let the wounded



The "Guest Room" for women at the South Gate Mission, Nankin, China. Conducted by Eva May Raw, of the Foreign Society. Her parents reside in Akron, Ohio.

soldiers have their arms, so as to protect themselves and us in case of attack by looters.

I to-day visited the spot where Chang caused so many to be beheaded the first day of the trouble. Some of the bodies have been dumped into pits, but perhaps fifty were yet out in the open and being torn to pieces by the wolfish dogs. It is a pitiful sight.

Nankin, China.

IN A CHINESE PRISON.

W. REMFRY HUNT.

Chinese prisons are named by the masses as hells. The name is deserved. They are filthy, pestilential, gloomy, and full of vermin. Over the portals is written the words in solemn characters, Repentance is too late." It is as Dante's line: "All hope abandon, ye who enter here."



On the high road in the Chuchow District we saw cages bearing chained prisoners on the way to the prefecture. The soldiers

were cruel, coarse, and heartless. We spoke to the fettered men, and they answered kindly. One man in chains, walking, kept

by my side as I was leading my horse, and we talked for a long time. On his face were the branded characters, "Highway robber sentenced." They were pricked in with red-hot needles dipped in Chinese ink. It was indelible, and he would wear it forever. I spoke to him of the love of God as revealed in nature and in providence. He seemed to be moved at this, and then I led him into a talk about grace and forgiveness. I told him of Jesus Christ, the world's Sinner-friend and Redeemer. He said how much he would like to feel his sins removed, and I left him till I saw the prisoners in the dungeon.

The inner prison was too vile to describe. It was the worst-smelling place I have ever been in, and in my twenty-one years of experience in many cities in China I never saw its like. I was warned that my stay must be brief, as the men became wild at the sight of faces from the free air outside. One poor fellow was chained by the neck to the floor of poles of wood. He writhed in agony as I passed him. He was in torture. I went to a cage of poles about eight feet square. Seven men were in this cage. They were of the worst criminal types. One was dressed in blood-color dress, to show his murderous sentence and to appeal to the gods. All sacrifices for sin must be by the shedding of blood. I spoke to the prisoners about the love of God, of freedom from sin, of the "accept-

TIBET.



Dr. A. L. Shelton, of Batang, Tibet, on a Tibetan itinerant, healing and preaching, sleeping on a house-top to escape the filth below.

able year of the Lord," which is the equivalent in Chinese for the year of redemption and the freeing of all prisoners at the birth of a son in the imperial palace. The men were startled, and I preached unto them the real redemption from sin by the precious blood of the Cross. Some responded kindly, some cursed, some asked us to come again. We were too tactful to stay too long or to speak too freely. It opened my eyes. Would to God we could be the John Howard to cleanse and reform these prisons in China. The punishment is not reformatory. It is bestial, degrading, and is a type of the real heathenism that throws its dark pall over the millions in China that sit in the shadow of death. "I was in prison, and ye visited Me."

Wuhu, Central China.

AFRICA.

WITH OUR JUNGLE BRETHREN.

R. RAY ELDRED.

I have just returned from an eight days' itinerating trip into the interior from Longa. During this time we visited seven



villages, besides passing through and teaching in six other villages. The journey was from 125 to 150 miles long, and to one acquainted with this country it seems needless to say that we had to walk all of the way. Yes, we had to walk along the primeval forest highways. Go

where you will in this jungle land, if you get away from the river you must follow along these winding and crooked and very often difficult paths leading from village to village. There is no choice. Be it smooth, as is the case for perhaps one-third of the way, or be it rough, through water and swamp, ankle or chest-deep; be it climbing over a very network of roots for rods at a time; be it the walking of a pole large or small over a slimy pool, or be it through mire knee-deep from which the water has dried away,—there is no choice; jungle to the right, jungle to the left; behind only the path you have gone, before the path o'er which you must go—you *must* keep to the path.

In all of the seven villages we visited we have native evangelists, and our main object in making this journey was to strengthen the work of these native heralds

of the only message really worth the while. We found the work at all the outposts in good condition, with encouraging prospects. None but the ones who have made these interior journeys can know the real labors of these native evangelists. They go out from your mission stations into the villages far removed from the white missionary. They go out knowing that all kinds of ridicule and persecution await them. They are falsely accused. They and their teaching are misrepresented, and sometimes even their food supplies are stolen from them. Not long since some Catholic teachers, in order to dissuade the natives from joining themselves with our evangelists, scattered abroad the story that no one had anything to do with the Protestants, and that now, after three years at Longa, the white man had but three followers. This had its effect for some time, or until one of the chiefs of this back country (fifty miles away from Longa) wanted to see Longa for himself and came all of this way (to him a long way) to see me and beg of me some medicine. While here he saw the Sunday services, with nearly a hundred Christians at the Lord's table, and on Monday he saw the morning line-up of the mission workmen, when over fifty men and boys presented themselves for work. When he returned he told how we had been misrepresented. (He was very plain in his speech, too. He said they had lied about us.) Thus the seeming hindrance turned out to our good. Again we see a literal fulfillment of the words of the Psalmist,



The church drums at Monieka, made of hollowed logs. The natives beat on these with heavy sticks, and the call goes out for miles and miles.

"The way of the wicked He turneth upside down." We took the stereopticon outfit with us, and every night, aided by two special teachers whom we took with us, we illustrated the gospel teachings to these children of the jungle in their far-secluded villages. In some of these villages they had seen the lantern with its wonderful light, which under the manipulation of the white man did such wonderful things; but in the villages where we stopped for two of the nights we had never been before, so that the white man as well as his wonderful machine were new to them. Already from this set of new villages which we have entered some have comè to Longa, where they can get more of the teaching.

The one thing that gives us the most sorrow now is the fact that there are continually coming to us calls for more teachers, when we have no more funds at our command to send out the same. The last time the evangelists went out from Longa church I had to refuse to send two of them out because there were not enough funds to pay them. Fifteen are now in the field from this little church, and still it is able to furnish more as soon as the money can be obtained. Is your church or Endeavor Society supporting one of these native evangelists? This time, when this vast country is passing through the change from the former régime of Leopold II to a Belgian colony; when the native is beginning

to realize that he has a soul and a few rights of his own; at this time not only are our opportunities greatly multiplied, but our responsibilities are likewise increased. The outlook is bright. With your aid it will be brighter. Pray ye that more laborers may be furnished for the Master's harvest fields.

Longa, Africa.

THE CALL OF THE BLIND CONGO CHIEF.

We were assembled beneath a bunch of beautiful palm trees in front of the native church for a formal palaver of paying the natives for the Lotumbe site. The chief and the old men of the town were there. They had longed for the day when the white man should come and dwell among them; so the oldest man arose and made the address of welcome. His hair was white, he walked with a stick, and he was quite blind. "White man," he said, "we are glad you have come. Long ago we heard of the white missionary coming to the country, but he did not come to us. Then we heard the white man of the State was coming, and we were afraid when he came, so we let the forest grow right up to the bank of the river, and we built our houses in the ravines and in the by-paths of the forest so the State man could not find us. Then that dreadful disease sleeping-sickness



Industrial mission work at Bolenge, Africa. One of the trades taught is the use of the sewing machine in dressmaking and tailoring.

came, and we died, one by one, and we got scattered and we did not know each other any more. Now you have come, and we shall all be friends again. We are going to cut down the forest on the river bank and move our houses near to you so we can be together and help each other, for you have brought us the words of Life."

Then the old man sat down. How much those few words had told! The great longing to see the messengers of peace! His sightless eyes will never see them. He can only hear their words and feel the touch of their hands. It almost seems his day of salvation is nearly past because we delayed our coming so long. The habits of heathendom are so fixed in his life that the words of the new life seem to him as idle words. How pathetic it is to see the old man led by the hand through the winding paths of the forest! He feels the sun, but sees it not. O, that the Son of Light may open the eyes of his mind, that he may see the better paths of life!

But do not think that all the men and women who live in the Congo are blind or on the verge of the grave with sleeping-sickness. Thousands of them are bright and active, living the same life as men of other nations, with its hopes and fear, its joys and sorrows. The native of the Congo is what he is because of the work we left undone these many years. Give him the chance of the gospel we have had, and his

acts and devotion to our Lord will in many cases surpass our own.

Lotumbe, Africa.

LOTUMBE.

HERBERT SMITH.

We have just returned from a trip on the *Oregon* to Stanley Pool. With the few days we stayed at Bolenge it took thirty days. While we were away from the station a trading company came to establish a post a few miles above Lotumbe. One of the traders asked the evangelist who was in charge of the station if we had a teacher to send to the new place. The evangelist called the church together and got them to take up a collection for this new opportunity. The amount given was twelve francs. The evangelist himself gave five francs. This was not a great amount, but it put two teachers at the new place until I could return and look after things. Since returning I have visited the trader. He is at present living in a tent, his house of mud and palm-leaf roof not being finished. I found he had employed a number of our Lotumbe Christians. So I hope out of this little beginning a good, strong cause will grow.

It is little incidents like this which made us hope that the Congo work some day will be self-supporting. We returned to find the work in good shape. The school and all the church services are well attended. The interest in the work is most encouraging.

Coquilhautville, Congo Belge.



The church building at Monicka, Africa. This was constructed of bamboo and palm leaves by the native Christians. There is a strong native congregation here under the direction of Evangelist Iso Timothy. There were recently 78 baptisms.

CUBA.



New Mission Building, Matanzas, Cuba.

F. B. Bennum, of Champaign, Ill., gave \$5,000 toward this plant, which includes the church and school and mission home. Melvin Menges and wife are the very efficient missionaries in charge. The church and Sunday-school and school are all growing and in every way prosperous. The property is well located, of good material, well built, and will do service for a hundred years or more.

Matanzas is one of the seaport cities, seventy miles from Havana, the capital. Besides the two missionaries mentioned there are three native evangelists who radiate from that center. The city has a population of 60,000. Our church has 150 members, with a school a little higher. Our new mission property cost about \$15,000 for land and buildings. There are unequipped out-stations at Union and Cidra, and a large district in which to work.

PHILIPPINES.

INFLUENCE OF THE BIBLE.

Miss Sylvia Siegfried, missionary of the Foreign Society, of Laoag, P. I., writes her parents that she was spending two months in her old station, Vigan, and while there she was conducting a Bible institute for young women. The churches choose the ones they wished to send to prepare for church work, and then took up an offering of rice which they brought along to help pay their board while there, the rest of the food being provided by the missionaries. The school started off with seven students, though the rains were pouring nearly every day. Later three young women came in before six o'clock one morning, having traveled part of the night. They rode in an ox cart. Then the next noon another young woman came in, having walked the entire distance from her home up in the mountains, twenty-five miles away. Though notices of the institute had been sent out a month before, owing to bagios and swollen streams the letter had n't reached this young woman till two days before, and she at once began preparing to start. Among the eleven who were studying, there were two who were not yet Christians. For two or three days the lessons seemed to press closely home to them, and they were very much impressed with the fact that

they must become Christians. So, though all day Friday the rain poured, they asked that they might be baptized. They knew it was their duty and felt they must not put it off longer; so the girls, the missionaries, and some boys from the Bible College met at the church, and after a short service of prayer and song those two with one of the young men from the Bible College were baptized. She says, "If people only study the Bible a little while they see their need of it, and are generally willing to follow its teaching."

INDIA.

A LETTER FROM INDIA.

O. G. HERTZOG.

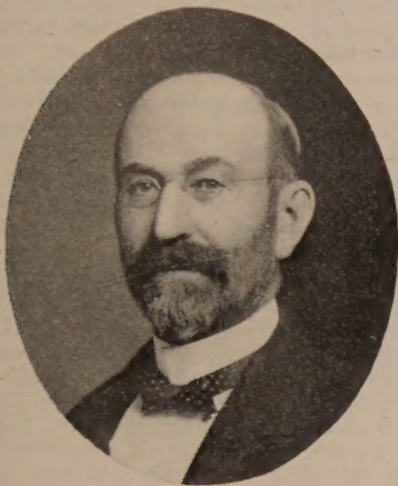
We waved "good-bye" to India, February 1st. We never spent ten happier weeks than we did in India. Its beautiful trees, fragrant flowers and splendid roads charmed us. Our consecrated missionaries ministered to us like angels of mercy, and everywhere we were received with every courtesy. The weather was on its best behavior, and we would not have missed India for anything.

We visited all our stations in India save Manda and Roth, and we met the missionaries stationed there. On every hand we found evidence of hard, faithful work and good fruit. It has been a time of laying



Filipino girls in institute with Miss Siegfried and Mrs. Doctor Lemmon, missionaries of the Foreign Society.

foundations, and the question of preparing native efficient workers out of the material in hand has been difficult. We need in



O. G. HERTZOG.

India a few more leaders of leaders among the natives.

There is a danger of the people at home

being in too big a hurry for converts to count. Get the army ready, and don't try to win a good battle with pickets. India is a hard field, not only on account of the caste, but the Indian mind with its pantheistic notions does not readily apprehend God. My heart goes out to those mighty heroic spirits who, through heat and rain, far away from home and friends, battle on against the forces of darkness. There are no greater heroes, and this world can not produce sublimer men and women than the messengers of the Cross.

I wish I could recite all I saw on all sides. We crowned our trip in India with a visit to Ramabai. I can not speak of that now, but I would not have missed it for anything. Everywhere I spoke to natives, and several times to foreigners, and when we boarded the steamer a large package of good letters came to us to drive away sea-sickness and speed us on our journey. We had a charming sail all the way, and expect to reach Port Said Monday (February 9th), then off to "The City of the Great Kings."

We feel we are facing toward home, but we shall have yet much to see.

Missions in the Sunday School.

APRIL MISSIONARY PROGRAM FOR THE SUNDAY-SCHOOL.

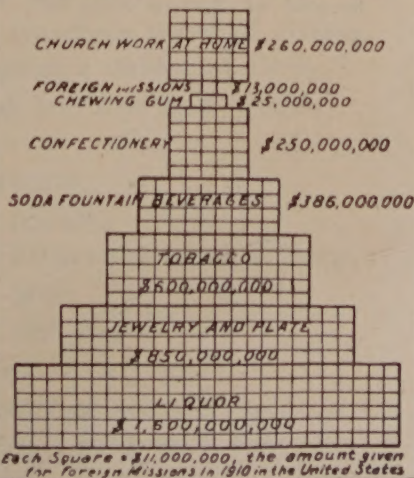
(Do not attempt to give this entire program; 4, 5, and 6 are co-ordinate. If your time is limited, use but one of them with the other items in the program.)

1. Missionary Hymn.
2. Memory Verse.
3. Prayer (using the topic from the Mission Prayer Cycle for 1912. Give brief explanation of topic before prayer.)
4. Drill Questions on Giving.—It would be well to put answers on the blackboard and have the school read in concert. Or have the missionary secretary or superintendent ask the questions, and the assistant superintendent answer, followed by the answer from the whole school in concert. It is wise to use the chart in connection with these questions.

- (1) How much is spent in America for candy each year? \$250,000,000. How much for chewing gum? \$25,000,000.
- (2) How much is given by Americans for foreign missions each year? Less than \$13,000,000.
- (3) What did Jesus teach about giving? "It is more blessed to give than to receive."

- (4) What do you think would happen if the chart could be turned upside down and the largest sum given for Foreign Missions?
- (5) How many will plan to give at least one dollar for Foreign Missions on Children's Day? Raise hands.

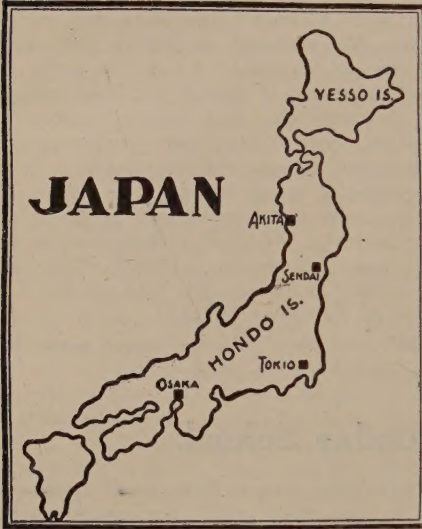
HOW SOME AMERICAN MONEY IS SPENT ANNUAL EXPENDITURES IN THE UNITED STATES



5. Chart. (This Chart on How Americans Spend Their Money can be reproduced on the blackboard or with crayon on a large sheet of paper.)

6. Map Drill on Japan. (The map can be reproduced on the blackboard or a large sheet of paper, using the model outline map suggested.)

- (1) What is the population of Japan? About 75,000,000.
- (2) How many Christians? About 100,000.



- (3) How many missionaries has our Foreign Society in Japan? Twenty-six.
- (4) What is the religion of most Japanese? They worship idols.
- (5) Would a Christian Japan help in saving the heathen world? It would. Japan is the most progressive and influential of Eastern countries.

7. Missionary Incident. (The following is from a letter written by Miss Emma Lyon, one of our missionaries at Nankin, China. It would be well to get the facts in the letter and tell the incident. If this seems too difficult, it can be read. It is estimated that heathen Chinese mothers destroy 100,000 little girl babies each year.)

"I must tell you about my youngest pupil, since you are interested in our school work. The day before Christmas I sent three of the women on the street to buy food for the Christmas dinner (we had invited the Christian women to dinner, so had to prepare for them). In a little while one of the women came back to call me out of the school to go and see what was on the side of the road. I went out, and there I found a tiny baby an hour or two old. I told of the Chinese women throwing their baby girls away when I was at home, but I didn't quite realize what it meant until I saw this child out in the cold with only some rags over it. It was one of the coldest mornings we have had. In the crowd that gathered was a nun from a temple near by, but she would not take the baby inside the temple. I asked the people if any one would take and raise it. They all said, 'No, it will bring bad luck to our homes.' Of course, I gladly brought the child to the school, to be taken care of. All of the pupils were very glad to have it in the home. I have called a nurse and am having it taken care of. Not many have received such a Christmas gift—a little girl that had been thrown away. I trust that I may be able to bring it up to love the Savior and to lead others to him."

8. Missionary Hymn.

9. School in concert: "Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of heaven."